THE SINCERE CONVERT,

DISCOVERING THE PAVCITY OF TRUE BELIEVERS;

And the great Difficulty of *Saving Conversion.*

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MATTH. 19. 30.

Many that are first, shall be last, and the last, shall be first.

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To the Christian
Reader.

IN *these evill and perillous times, God hath not left us without some choice mercies. Our sinnes abound, and his mercies superabound. The Lord might justly have spoken those words of death against us, which of old he did against the Jewes;* I have taken away my peace from this people, loving kindnesse, and mercies, *which had he pulled from us, we had had cause enough to mourne with* Rachel, *and to refuse comfort, for all our happinesse* lyes *wrapt up in* peace, loving kindnesse *and* mercy. *But God is yet good unto* Israel, *he commands deliverances for* Jacob, *he over-rules all the powers of darknesse, and tells the sonnes* Psal. 73. 1 Psal. 44. 4 Psal. 76. 10

of Belial, (*men of corrupt mindes and curſed practiſes*) that they ſhall proceed
2 Tim. 3. 8, 9. no further, but that their folly ſhall be manifeſt unto all. *He makes all enemies, all devills, all creatures, to further his owne glory, and the good of his peculiar people. When times are naught and dangerous, he ſaith,* Come my people, enter
Eſay 26. 20. in o thy chambers, and ſhut thy doores about thee, hide thy ſelfe as it were for a little moment, till the indignation be over-paſt. *If troubles threaten life, he*
Eſa. 43. 2. *ſaith,* When thou paſſeſt through the waters I will be with thee, and through the rivers they ſhall not overflow thee, when thou walkeſt through the fire, thou ſhalt not be burnt, neither ſhall the flames kindle upon thee; for I am the Lord thy God, &c. *When enemies are incenſed, feare and ſorrowes multi-*
Eſay 41. 10, 11. *plied, he ſaith,* Feare thou not, for I am with thee, be not diſmayed, for I am thy God, I will ſtrengthen thee, I will helpe thee, yea I will uphold thee with the right hand of my righteouſneſſe. Behold all they that were incenſed againſt thee, ſhall be aſhamed

and

and confounded, they ſhall be as nothing, and they that ſtrive with thee ſhall periſh. *Such words of comfort and life doth God ſpeake unto his. And among other mercies he ſtirres up the ſpirits of his ſervants to write many precious truths and tractates to further the everlaſting good of his beloved ones. If the* bottomleſſe pit be open, *and* ſmoake riſe thence, *to darken the ayre, and obſcure the way of the Saints*; Heaven alſo is opened, *and there are lightnings, and voices, to enlighten their ſpirits, and direct their pathes. Had ever any age ſuch lightnings as we have? Did ever any ſpeake ſince Chriſt and his Apoſtles as men now ſpeake? We may truely and ſafely ſay of our Divines and Writers,* the voice of God, and not of man: *Such abundance of the Spirit hath God powred into ſome men, that it is not they, but the Spirit of the Father that ſpeakes in them.*

Rev. 9. 2. Rev. 11. 19.

What infinite cauſe hath this age to acknowledg the unſpeakable mercy of God in affording us ſuch plenty of ſpirituall Tractates full of Divine, neceſſary and conſci-

ence ſearching truths, yea precious ſoule-comforting, and ſoule-improving truths? ſuch whereby Head, heart, *and* ſoule-cheating errours *are diſcovered and prevented; ſuch as ſoundly difference true grace from all ſeemings and paintings. No time, no Nation exceeds us herein; and ſhall we that abound in truths be penurious in praiſes?*

Conſider Reader, whether Spirituall truths be not worthy of thy choyceſt prayſes. Every Divine truth is one of Gods eternall thoughts, it's Heaven-borne, and beares the image of the moſt High. Truth is the glory of the whole ſacred Trinitie. Hence the Spirit *is called* Truth, 1 Joh. 5. 6. Chriſt *is called* Truth, Ioh. 14. 6. *and* God *himſelfe is ſaid to be* the God of Truth, *Deut.* 32. 4. *It is ſo delightfull to him, that* his eyes are ever upon the Truth. *Jer.* 5. 1. *and when the onely wiſe God would have men make a purchaſe, he counſels them to* buy the Truth. *And is it not good counſell, is it not a good purchaſe? Can you beſtow your paines, or lay out your money better? If you be dead in ſinnes and treſpaſſes,* Truth *is the*

ſeed

ſeed of a new life, of a heavenly birth, James 1. 18. *If you be in any bondage,* Truth *can make* you free, John 8. 32. *If compaſſed about with enemies,* Truth *can ſhield thee,* Pſal. 91. 4. *If you be full of filthy thoughts and luſts, or any impurities, the* Truth *can ſanctifie you,* Ioh. 17. 17. *If darkneſſe and faintneſſe poſſeſſe your ſoules,* Truth *is* lumen & papulum animæ, *the light and life of the ſoule,* Pſal. 119. 105.

Let us then advance our thoughts of Truth, *and rate it above all ſublunarie things, and buy it though it coſt us all: it is no* Simony; *It is not too deare, you cannot overvalue* Truth. *It is ſiſter to the* Peace of God *which paſſeth all underſtanding: See how God himſelfe eſtimates his word and truth,* Pſal. 138. 2. Thou haſt magnified thy word above all thy Name. *Whatſoever God is knowne by beſides his* word, *is beneath his* word. *Take the whole Creation which is* Gods Name *in the greateſt letters, it's nothing to his word and truth. Therefore Chriſt tells the Phariſees, it is eaſier for heaven and earth to paſſe, then one tittle of the* Iohn 11. 15,16,17.

Law to faile. If the leaſt Iod *or* Tittle *of the* Law, *be prized by God above all the world, let us take heed of undervaluing the great and glorious Truths of the* Goſpell, *and ſettle it as a Law upon our heart, that wee can never overprize or yeeld ſufficient praiſe for any truth.*

Men can praiſe God for the bleſſings of the field, the ſeas, the wombe, and of their ſhops; but where is the man that praiſes God for this bleſſing of bleſſings, for Truth, *for good* Bookes, *and heavenly* Treatiſes. *Men ſeldome purpoſely lift up their hearts and voices to heaven to praiſe God for the riches of knowledge beſtowed upon them. In good Bookes you have mans labour, and Gods truths. The tribute of thankes is due for both, that God inables men to ſo great labours, and that he conveyes ſuch precious treaſure through earthen veſſels.* David *thought it his dutie to praiſe God for* Truth, *Pſal.* 143. 2. *and hath left it upon record for our imitation He ſaw ſuch excellency, and found ſo much ſweet gaine by* Truth, *that hee muſt breake out into praiſes for it.*

Reader, *give over thy old wont of ſligh-*

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ting and censuring mens labours. Experience hath long since told thee, that no good comes that way. Now learne to turne thy prejudice, unto praises, and prove what will be the fruit of honouring and praising God for Truths dispensed by his faithfull Servants. Let me tell thee, this is a chiefe way to keepe Truth still amongst us. If Truths be not received with the love of them, and God honoured for them, presently strong delusions come, and Truth must suffer or flie. God hath made good that promise in Jeremie, he hath revealed to us abundance of peace and truth, and we through ingratitude have forfeited both. Our peace is shaken, and who can promise himself with Hezekiah there shall be peace and truth in my dayes; Peace may faile thee, but let not Truth. Every good Christian may and should say with the good King, there shall be Truth in my dayes, if not peace and truth, I will so far honour truth, as to receive the love of it. I will hold it fast by faith, hold it forth by practise, praise God daily for it, and venture all in defence of it; So did the Martyrs, whose memory is sweet,

and whose reward is great. It is better suffering for truth, then with truth: yet if Truth *must suffer or can die, better it is to dye with* Truth *then out-live it.*

But that Truth *may live, and we live by truth, let us magnifie God much for* Truth, *for his word and good bookes that spring thence. Some probably may say, its enough to praise God for his word, other books are not* tanti? *Wilt thou praise God for the Sea, and be unthankfull for the rivers and springs? Wilt thou lift up thy voyce for the great Waters, and be silent for the silver drops and showers? If the former raine affect thee, be not ingratefull for the latter. God would have men to value his servants, and praise him for their labours.*

But they have errors in them.

Be it so, shall we refuse to praise God for the Flowers and the corne, because there be some weeds in the garden, and thistles in the field? Prejudice not they selfe, buy, reade, take thy delight, here is a garden without weeds, a corne field without Cockle or darnell, thorne or thistle. Art thou a Sincere Convert, *here are truths*

su

ſutable, ſolid, and wholſome, thou maieſt feed and feaſt without feare.

The Authour is one of ſingular piety, inward acquaintance with God, skild in the deceits of mens hearts, able to enlighten the darke corners of the little world, and to give ſatisfaction to ſtaggering ſpirits. His worke needs not the purple of anothers commendation to adorne it. But becauſe cuſtome, *not* neceſſity (*for it, s truths prerogative to travaile without a paſport*) *I ſay, becauſe* Cuſtome *cauſeth* Truth *to crave and to carry* Epiſtles Commendatory; *know that the worke is weighty, quick and ſpirituall, and if thine eye be ſingle in peruſing it, thou ſhalt finde many precious ſoule-ſearching, ſoule-quickning, and ſoule-enriching truths in it: yea, be ſo warned and awakend, is that thou canſt not but bleſſe God for the man and matter, unleſſe thou be poſſeſt with a dumbe devill.*

To conclude, Chriſtian Reader, take heed of unthankfulneſſe; ſpirituall mercies ſhould have the quickeſt and fulleſt praiſes. Such is this worke, thou foreſaweſt it not, thou contributedſt nothing to the

the birth of it; It's a preventing mercy. By it and other, of the ſame nature, God hath made knowledge to abound, the waters of the Sanctuary are daily increaſed and growne deepe. Let not the waters *of the Sanctuary put out the fire of the Sanctuary. If there be no praiſe, there is no fire. If thy* head *be like a Winters Sunne full of light, and* heart *like a Winters earth without fruit, feare leaſt thy* light *end in utter* darkneſſe, *and the* tree of knowledge *deprive thee of the* tree of life. *The Lord grant thou mayeſt finde ſuch benefit by this worke, as that thy heart may be raviſhed with* Truth, *and raiſed to praiſe God to purpoſe, and made to pray,* Lord ſtill ſend forth thy light and truth, that they may leade us: *So prayes,*

Thine in Chriſt,

W. GREENHILL.

An

An Introduction to the WORKE.

THe knowledge of Divinitie is neceſſary for all ſorts of men, both to ſettle and eſtabliſh the good, and to convert and fetch in the bad. Gods principles pull downe Satans falſe principles ſet up in mens heads, loved and beleeved with mens hearts, and defended by their Tongues; whileſt ſtrong holds remaine unſhaken, the Lord Jeſus is kept off from conquering of the ſoule.

Now Spirituall Truths are either ſuch as tend to enlarge the underſtanding, or ſuch as may worke chiefly upon the affections. I paſſe by (in this knowing age) the firſt of theſe, and (being among a people whoſe hearts are hard enough) I being with the latter ſort: For the *Underſtanding*, although it may literally, yet it never ſavingly entertaines any truth, untill the *Affections* be therewith ſmitten and wrought upon.

The principall heads inſiſted upon.

I ſhall therefore here proſecute the unfolding of theſe Divine principles.

Firſt,

1. First, that there is one most glorious God.

2. Secondly, that this God made all mankind at first in *Adam* in a most glorious estate.

3. Thirdly, that all mankind is *now* fallen from that estate, into a bottomlesse gulfe of sinne and misery.

4. Fourthly, that the Lord Jesus Christ is the *onely* means of Redemption out of this estate.

5. Fifthly, that those that are saved out of this wofull estate by Christ are *very few*, and these few are saved with much difficultie.

6. Sixthly, that the greatest cause why so many dye, and perish in this estate, is from *themselves*: either

1. By reason of their bloudy *Ignorance*, they know not their misery: or
2. By reason of their *Carnall securitie*, they feele not, they groane not under their sinne and misery.
3. By reason of their *Carnall confidence*, they seeke to helpe themselves out of their misery by their owne duties, when they see or feele it: or
4. By reason of their *false faith*, whereby they catch hold upon and trust unto the merits of Christ too soone, when they see and feele they cannot helpe themselves.

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The

THE SINCERE CONVERT.

CHAP. I.

There is one moſt Glorious God.

EXODUS 33. 18.

I beſeech thee, ſhew me thy Glory.

THis is the firſt Divine Truth, And there are theſe two parts conſiderable in it.

1. That there is a *God.*
2. That this God is *moſt Glorious.*

I will beginne with the firſt part, and prove (omitting many philoſophicall

phicall arguments) that there is a God, a *true God*: for every Nation almost in the world, untill Christs comming, had a severall God. Some worshipped the *Sunne*, some the *Moone*, called by *Ezechiel*, *the Queene of Heaven*, which some made Cakes unto: Some *the whole Heavens*, as some worshipped the *Fire*, some the bruit *beasts*, some *Baal*, some *Moloch*. The Romans (saith *Varro*) had 6000 gods: who imprisoning the life of nature, *were given up to sinnes against nature*, either to worship *Idolls* of mans invention, as the ignorant: or *GOD and Angels* in those Idolls, as the learned did: but these are all false Gods.

Plin. lib. 1. Nat. Hist.

Rom. 1.

I am now to prove that *there is one true God*, the being of beings, or the first being. Although the proving of this point seemes needlesse, because every man runs with the cry, and saith *there is a God*; yet few throughly beleeve this point. Many of the children of God, who are best able to know mens hearts, because they *onely* study their

hearts

hearts, feele this temptation, *Is there a God?* bitterly assaulting them sometimes. The Devill will sometimes undermine, and seeke to blow up the strongest walls and bulwarkes. The light of nature indeed shewes, that there *is* a God; but how many are there, that, by foule sinnes against their conscience, blow out and extinguish almost all the light of Nature? and hence though they dare not conclude, because they have some light, though dimme; yet if they saw their heart, they might see it secretly suspect, and question *whether there be a God:* but grant that none questions this truth, yet we that are builders, must not fall to a worke, without our maine props and pillars: It may appeare therefore that there is a God, from these grounds.

Grounds to prove a God. 1.

First, *From the works of God*, Rom. 1. 20. when we see a stately house, although we see not the man that built it, although also we know not the time when it was built, yet will we cõclude, thus, Surely some wise Artificer hath

beene working here: can wee when we behold the ſtately theater of Heaven and Earth, conclude other, but that the finger, armes, and wiſedome of God hath beene here, although we ſee not him that is inviſible, and although we know not the time when he began to build. Every creature in Heaven and Earth is a loud preacher of this Truth: who ſet thoſe candles, thoſe torches of heaven on the Table? who hung out thoſe lanthornes in heaven to enlighten a darke world? who can make the ſtature of a man, but one wiſer than the ſtone out of which it is hewne? could any frame a man, but one wiſer and greater than man? who taught the birds to build their neaſts, and the bees to ſet up and order their common-wealth? who ſends the Sun poſt from one end of heaven to the other, carrying ſo many thouſand bleſſings to ſo many thouſands of people and Kingdomes? what power of man or Angels can make the leaſt pile of graſſe, or put life into the leaſt flie, if once dead? There is therefore a power

power above all created power, which is *God.*

Secondly, *From the Word of God*; 2.
There is such a Majestie stirring, and such secrets revealed in the word, that if men will not be wilfully blind, they cannot but cry out, *the voice of God, and not the voice of man.* Hence *Calvin* undertakes to prove the Scripture to be the word of God, by reason, against all Atheists under Heaven. Hast thou not thought sometimes at a Sermon, the Minister hath spoken to none but thee, and that some or other hath told the Minister what thou hast said, what thou hast done, what thou hast thought? now that word which tells thee the thoughts of thy heart, can be nothing else but the word of an all-seeing God that searcheth the heart.

Againe, that word which quickneth the dead, is certainly Gods word, but the word of God ordinarily preached *quickneth the dead*; it maketh the blind to see, the dumbe to speake, the deafe to heare, the lame to walke, those that never felt their sinnes to loade them,

to mourn, those that never could pray to breath out unutterable groanes and sighes for their sinnes.

3. Thirdly, *From the Children begotten of God:* For wee may reade in mens foreheads, as soone as ever they are borne, the sentence of death; and we may see by mens lives what hellish hearts they have. Now there is a time that some of this monstrous broode of men, are quite changed and made all new; they have new mindes, new opinions, new desires, new joyes, new sorrowes, new speeches, new prayers, new lives: and such a difference there is betwixt these and others, that they are hated by others, who loved them well while they loved their sinnes: and whence came this strange change? Is it from themselves? no; For they hated this new life, and these new men once themselves. Is it because they would be credited thereby? no, It is to be hated of Father, Mother, Friends, and maligned every where. Is it out of simplicitie, or are their braines growne crazie? they were indeed

Iohn 3. 3.

deed once fooles, and I can prove them all to be *Solomons* fooles: but even ſimple men have been knowne to be more wiſe for the world, after they have beene made new. But laſtly, is it now from a ſlaviſh feare of hell, which workes this alteration? Nothing leſſe; they abhorre to live like ſlaves in Bridewell, to do all for feare of the whip.

Fourthly, *From Gods Regiſter, or Notary, which is in every man; I meane the Conſcience of man*; which telleth them there is a GOD: and although they ſilence it ſometimes, yet in thunder-time, or great plague, as *Pharaoh*: or at the day of Death, then they are neere Gods Tribunall, when they acknowledge him clearely. The feare-full terrors of Conſcience prove this, which like a Bayliffe arreſts men for their debts; *Ergo*, there is ſome Creditor to ſet it on; ſometimes like a hangman it torments men, *Ergo*, there is ſome ſtrange Judge that gave it that command: whence ariſe theſe dread-full terrors in men? of *themſelves?* 4.

No ſurely, all deſire to be in peace, and ſo to live and ſleepe in a whole skin: Comes it from *Melancholy*? no, for melancholy comes on by degrees: theſe terrors of conſcience ſurpriſe the ſoule ſuddenly at a Sermon, ſuddenly after the commiſſion of ſome ſecret foule ſinne. Againe, Melancholy ſadneſſe may be cured by Phyſicke; but many Phyſitians have given ſuch men over to other Phyſitians. Melancholy ſadneſſe may be borne, but a wounded Spirit who can beare? Thus you ſee that *there is a God*. But, *who ever ſaw God*, that every one is bold to affirme that there is a God? Indeed his face never was ſeene by mortall man, but his back-parts have beene ſeene, are ſeene, and may be ſeene by all the world, as hath beene proved.

Obj. *Objection.* All things are brought to paſſe by ſecond cauſes.

Anſ. *Anſw.* 1. What though? Is there no Maſter in the Houſe, becauſe the ſervants doe all the worke? This great God maintaines ſtate by doing all

all by the Creatures ſubjection; yet ſometimes we may cry out in beholding ſome ſpeciall pieces of his adminiſtration, here is the finger of God.

2. What though there be ſuch confuſion in the world, as that ſhillings ſtand for pence, and counters ſtand for pounds, the beſt men are bought and ſould at a low rate, and worſt men prized and preferred; yet if wee had eyes to ſee and conceive, wee ſhould ſee an harmony in this diſcord of things. God is now like a wiſe Carpenter, but hewing out his worke. There is a lumber and confuſion ſeemingly among us, let us ſtay till the day of judgement, and then we ſhall ſee infinite wiſedome in fitting all this for his owne glory, and for the good of his people. 2.

Object. But if there be a God, why heares he not his peoples prayers? why doth he forget them when they have moſt need of him? *Obj.*

I anſwer; *Noah's Dove* returnes not preſently with an Olive-branch of peace in his mouth. Prayers ſometime that *Anſ.*

that ſpeed well, returne not preſently, for want of company enough to fetch away that abundance of mercy which God hath to give. The Lord ever gives them their asking in money or money-worth, in the ſame thing or a better. The Lord ever gives his importunate beggers their deſires, either in pence by little and little, or by pounds; long he is many times before he gives, but payeth them well for their waiting.

Uſe 1. This is a uſe *of reproofe* to all *Atheiſts* either in *opinion* or *practice*.

A diſcovery of Atheiſme. First, In *opinion*; ſuch as either conclude, or ſuſpect there is no God. Oh blaſphemous thought! Are there any ſuch men? men! nay beaſts, nay Devils, nay worſe than Devils, for *they beleeve and tremble.* Yet *the foole hath ſaid in his heart, there is no God,* Pſal. 14. 1. Men that have little heads, little knowledge, without hearts, as ſcholars ſometimes of weake brains, ſeeing how things come by ſecond cauſes, though they might beleeve their bookes, yet cannot raiſe their dull thoughts

thoughts to the beholding of a firſt cauſe. Great Politicians are like children alwayes ſtanding on their heads, and ſhaking their heeles againſt Heaven; theſe thinke Religion to be but a piece of policie, to keepe people in awe: prophane perſons deſiring to goe on in ſinne, without any rub or checke for ſinne, blow out all the light of nature, wiſhing there were no God to puniſh, and are willing to ſuſpect that which is not. Thoſe alſo that have ſinned ſecretly, though not openly againſt nature, or the light of Conſcience: God ſmites men for inceſt, ſodomy, ſelfe-pollution, with diſmall blindneſſe. Thoſe alſo that are notorious worldlings, that looke no higher than their barnes, no further than their ſhops: the world is a pearle in their eye; they cannot ſee a God.

Laſtly, I ſuſpect thoſe men that never found out this thiefe, this ſinne, that was bred and born with them, nor ſaw it in their owne hearts, but there it lies ſtill in ſome darke corner of their ſoules to cut their throates: theſe kinde

kind of men ſometimes ſuſpect there is no God: O this is a grievous ſinne; for if no God, no heaven, no hell, no Martyrs, no Prophets, no Scriptures. Chriſt was then a horrible lyer, and an Impoſtor. Other ſinnes wrong and grieve God and wound him, but this ſinne ſtabs the very heart of God, it ſtrikes at the life, and is (as much as lies in ſinfull man) the death of God: for it ſaith, *there is no God.*

2. Secondly, This reproveth Atheiſts *in practice*, which ſay there is a God, and queſtion it not, but in works they deny him. He that pluckes the King from his throne, is as vile as he that ſaith he is no King. Theſe men are almoſt as bad as Atheiſts in opinion. And of ſuch duſt-heapes we may finde in every corner, that in their practice deny God, men that ſet up other gods in Gods roome, their *wealth*, their *honour*, their *pleaſure*, their *merits*, their *backes* and *bellies* to be their gods: men that make bold to do that againſt this true God, which Idolaters dare not doe againſt their Idoll

Idoll Gods, and that is, continually to wrong this God; Men that ſpeake not for all they want by prayer, nor returne all backe againe to God by praiſe.

A ſecond uſe is, *for Exhortation*. O labour to ſee and behold this God. Is there a God, and wilt thou not give him a good looke? Oh, paſſe by all the Rivers, till thou come to the ſpring head; wade through all creatures, untill thou art drowned, plunged and ſwallowed up with God. When thou ſeeſt the Heavens, ſay, where is that great Builder that made this? when thou heareſt of mutations of Kingdomes, ſay, where is the Lord of Hoſts, the great Captaine of theſe armies? when thou taſteſt ſweetneſſe in the Creature or in Gods Ordinances, ſay, where is ſweetneſſe it ſelfe, beautie it ſelfe? where is the Sea of theſe drops, the Sun of theſe beames? Oh that men ſaw this God; its heaven to behold him: thou art then in a corner of hell, that canſt not, doſt not ſee him, and yet what is leſſe knowne than God? *Uſe 2.*

God. Methinks when men heare there is a God about them, they ſhould lye groveling in the duſt becauſe of his glory: If men did ſee him, they would ſpeak of him; who ſpeakes of God? Nay men cannot ſpeake to God; but as beggers have learned to cant, ſo, many a man to pray. Oh men ſee not God in prayer, therefore they cannot ſpeake to God by prayer. Men ſin, and *God* frownes, (which makes the Devils to quake;) yet mens hearts ſhake not, becauſe they ſee him not.

Vſe 3. *Vſe 3.* Oh make choice of this God as thy God. What though there be a God, if it be not thy God, what art thou the better? Downe with all thy Idoll gods, and ſet up this God. If there be any creature that ever did thee any good, that God ſet not awork for thy good, love that, think on that, as thy *God*. If there be any thing that can give thee any ſuccour on thy death-bed, or when thou art departed from this world, take that to be thy *God*. Thou mighteſt have beene borne in *Indea*, and never have heard of this true God,

but

but worshipped the Devill for thy God: O therefore make choice of him alone to be thy God; give away thy selfe wholly and for ever to him, and he will give away his whole selfe everlastingly unto thee. Seeke him weeping, and thou shalt find him. Bind thy selfe by the strongest oathes and bonds in covenant to be his, and he will enter into covenant with thee, and so be thine, *Iere.* 40. 5.

The fourth use is, an use of *comfort* to them that forsake all for this God: thou hast not lost all for nought; thou hast not cast away substance for shadowes, but shadowes for somewhat. *Proverbs* 8. 18. When all comfort is gone, there is a GOD to comfort thee. When thou hast no rest here, there is a God to rest in: when thou art dead, he can quicken thee; when thou art weak, he is strong, and when friends are gone, he will be a sure one to thee. *Use* 4.

Thus much of the first part of this Doctrine, or Divine truth, that *there is a God*: Now it followeth to shew you,

you that this God is a *most glorious God*, and that in foure things he is glorious.

1. *In his* Essence.
2. *In his* Attributes.
3. *In his* Persons.
4. *In his* Workes.

Gods Essence. 1. 1. Hee is Glorious in his *Essence*. Now what this Glory is, no man or Angel hath, doth, or ever shall know; their cockle-shell can never comprehend this Sea; he must have the wisedome of God, and so be a God, that comprehendeth the Essence of God: but though it cannot be comprehended, what it is, yet it may be apprehended, that it is incomprehensible and glorious, which makes his glory to be the more admired, as wee admire the lustre of the Sunne the more, in that it is so great we cannot behold it.

2. 2. *God is Glorious in his Attributes*, wch are those Divine perfections whereby he makes himselfe knowne unto us.

Which

Which Attributes are not qualities in God, but natures. Gods *Wisedome* is GOD Himselfe, and GODS *Power* is GOD Himselfe, *&c.* Neither are they divers things in God, but they are divers onely in regard of our understanding, and in regard of their different effects, on different objects. GOD punishing the wicked is the justice of God; God compassionating the miserable is the mercy of God.

Now the Attributes of God, omitting curious divisions, are these.

An explanation of Gods *Attributes.*

1. He is *a Spirit*, or a spirituall God, *John* 4.24. therefore abhorres all worship and all duties performed without the influence of the Spirit; as to confesse thy sins without shame or sorrow, and to say the Lords Prayer without understanding, to heare the Word that thou mayest onely know more, and not that thou mayest bee affected more; oh these carkasses of holy duties are most odious sacrifices before God. 1.

2. He is *a living God*, whereby he liveth of himselfe, and gives life to all 2.

other things. Away then with thy dead heart to this principle of life to quicken thee, that his almighty power may pluck thee out of thy Sepulchre, unlooſe thy grave-lockes that ſo thou mayeſt live.

3. 3. He is an *infinite God*, whereby he is without limits of being, 2 *Chron.* 6 18. Horrible then is the leaſt ſinne that ſtrikes an infinite great God, and lamentable is the eſtate of all thoſe with whom this God is angry: thou haſt infinite goodneſſe to forſake thee, and infinite power and wrath to ſet againſt thee.

4. 4. He is an *Eternall God*, without beginning or end of being, *Pſal* 80. 1. Great therefore is the folly of thoſe men that preferre a little ſhort pleaſure before this eternall God, that like *Eſau* ſell away an everlaſting inheritance for a little pottage, for a baſe luſt and the pleaſure of it.

5. 5. He is an *All-ſufficient God*, Gen. 17. 1. what lacke you therefore, you that would faine have this God and the love of this God, but you are loath to

to take the paines to finde him, or to be at coſt to purchaſe him with the loſſe of all? Heeres infinite, Eternall, preſent ſweetneſſe, goodneſſe, grace, glory and mercy to be found in this GOD. Why poſt you from mountaine to hill, why ſpend you your money, your *thoughts, time, endeavours,* on things that ſatisfie not? Here is thy reſting place. Thy cloathes may warme thee, but they cannot feede thee; thy meate may feede thee, but cannot heale thee; thy Phyſicke may heale thee, but cannot maintaine thee; thy money may maintaine thee, but cannot comfort thee when diſtreſſes of Conſcience and anguiſh of heart come upon thee; this GOD is joy in ſadneſſe, light in darkeleſſe, life in death, Heaven in Hell. Here is all thine eye ever ſaw, thine heart ever deſired, thy tongue ever asked, thy minde ever conceived. Here is all light in this Sunne, and all Water in this Sea, out of whom as out of a Chriſtall fountaine, thou ſhall drinke downe all the refined ſweetneſſe of all

Creatures in heaven and earth for ever and ever. All the world is now ſeeking and tyring out themſelves for reſt, here onely it can be found.

6. 6. He is an *omnipotent God*, whereby he can doe what ever he will: yeeld therefore, and ſtand not out in the ſinfull or ſubtile cloſe maintenance of any one ſin againſt this God ſo powerfull, who can cruſh thee at his pleaſure.

7. 7. Hee is *an all-ſeeing God*; Hee knowes what poſſibly can be or may be knowne: approve thy ſelfe therefore to this God only in all thy wayes. It's no matter what men ſay, cenſure or thinke of thee. It's no matter what thy fellow Actors on this ſtage of the world imagine. God is the great Spectator that beholds thee in every place: God is thy ſpie, and takes compleate notice of all the actions of thy life; and they are in print in heaven, which that great Spectator and Judge will open at the great day, and reade alowd in the eares of all the World. Feare to ſinne therefore in ſecret, unleſſe thou canſt find out ſome darke

darke hole where the eye of God cannot diſcerne thee. Mourne for thy ſecret neglect of holy duties, mourn for thy ſecret hypocriſie, whoredome, prophaneneſſe, and with ſhame in thy face come before this God for pardon and mercy. Admire and wonder at his patience, that having ſeene thee hath not damned thee.

8. He is *a True God*; whereby he meanes to doe as he ſaith. Let every Child of God therefore know to his comfort, that thoſe things which he hath not under *feelings*, but under a *promiſe*, ſhall one day be all made good: and let all wicked men know, what ever threatning God hath denounced, whatſoever Arrowes are in the Bow-ſtring, will one day flie, and hit and ſtrike deepe, and the longer the Lord is a drawing, the deeper wound will Gods arrow, (that is, Gods *threatning*) make. 8.

9. He is *an holy God*: Be not aſhamed therefore of holineſſe, which if it aſcend above the common ſtraine of honeſty, the blind and mad world ac- 9.

counts it madneſſe, *If the righteous*, that is, thoſe that be moſt holy *bee ſcarcely ſaved, where ſhall the ungodly, and the ſinner appeare.* 1 Peter 4. 18. Where? Not before Saints and Angels, for holineſſe is their trade; Not before the face of the man Chriſt Jeſus, for holineſſe was his *meate and drinke*; Not before the face of a bleſſed God, for holineſſe is his Nature; Not in Heaven, for no uncleane thing crawles there; they ſhall never ſee God, Chriſt, Saints, Angels, or Heaven to their comfort, that are not holy: weare therefore that as thy crowne now, which will be thy glory in Heaven, and if this be *to be vile*, be more vile.

10. 10. He is *a juſt and mercifull God*, juſt in himſelfe, and ſo will puniſh all ſinne: mercifull in the face of Chriſt, and ſo will puniſh no ſinne. A juſt God againſt an hard-hearted ſinner, a mercifull God towards an humble ſinner. God is not all Mercy and no Juſtice, nor all Juſtice and no Mercy Submit to him, his mercy embraceth thee. Reſiſt

fiſt him, his juſtice purſues thee. When a childe of God is humbled indeed, commonly hee makes God a hard-hearted cruell God, loth to helpe; and ſaith, can ſuch a ſinner be pardoned? a wicked man that was never humbled makes God a God of clours, one that (howſoever he ſpeaks heavie words, yet he is a mercifull God, and) will not doe as he ſaith, and he findes it no difficult worke to beleeve the greateſt ſinne may be pardoned: conceive therefore of him as you have heard.

III. Thirdly, *God* is glorious in his *Perſons*, which are three, *Father* begetting, *Sonne* begotten, and the *Holy Ghoſt* the third perſon proceeding. Here the *Father* is called the Father of glory, *Eph.* 1. Chriſt is called the Lord of glory, 1 *Cor.* 2. and the Spirit is called the Spirit of glory, 1 *Pet.* 4. the Father is glorious in his great work of *Election*; the Son is glorious in his worke of *Redemption*; the Holy Ghoſt is glorious in his work of *Application*: the Father is glorious in chooſing the houſe, the Son is

glorious in buying the Houſe, the Spirit is glorious in dwelling in the Houſe, that is, the heart of a poore loſt ſinner.

IV. 4. He is glorious in his *Works*, in his workes of Creation, and in his works of providence and government: wonder therefore that he ſhould ſo vouchſafe to look upon ſuch wormes, ſuch dunghils, ſuch Lepers as we are, to provide, protect, to ſlay his Sonne, to call, to ſtrive, to waite, to give away himſelfe, and all that he is worth unto us; O feare this God when you come before him. People come before God in Prayer, as before their fellows, or as before an Idoll. People tremble not at his voyce in the Word. A King or Monarch will be ſerved in ſtate, yet how rudely, how ſlovenly do men goe about every holy dutie.

Thus much of the firſt Principall Head, *That there is One moſt glorius God.* Now we are to proceede to the ſecond, *viz.*

CHAP.

Chap. II.

That this God made all mankinde at first in a most glorious and happie estate, like unto himselfe.

For the opening of which Assertion I have chosen this Text, *Eccles.* 7. 29. *God made man righteous*, which clearely demonstrates; That God made all mankind at first in *Adam*, in a most glorious, happy, and righteous estate; Man when he came first out of Gods Mint, shined most glorious. There's a marveilous glory in all Creatures, (the servants and houshold-stuffe of man,) therfore there was a greater glory in man himselfe, the end of them. God calleth a Parliament, and gathers a Councell when man was to be made; and said, *Come, let us make man in our owne Image*; as though all the Wisedome of the Trinitie should be seene in the Creation of man. *Doct.* 1.

Wherein did the glory or blessednesse of man appeare? *Quest.*

In the impression of Gods Image up- *Ans.*

upon him, *Gen.* 1. 26 Can there be any greater glory for a *Joseph*, for a subject, than to be like his Prince?

Quest. What was the Image of God?

Ans. The Schoolmen and Fathers have many curious, (yet some necessary) though difficult Questions about this. I will omit all theirs, and tell you onely what is the Apostles judgement, *Colossians* 3. 20. out of which Eph. 4. 23. this generall description of God's Image may be thus gathered. "It "is mans perfection of Holinesse, "resembling Gods admirable holi-"nesse, whereby onely man pleaseth "God.

The Image of God in Man.

For, all other inferiour Creatures did carry the workes and footsteps of God's *power*, *wisedome*, *goodnesse*, whereby all these Attributes were seene. Now the most perfect Attributes of God, that is, his *Holinesse*, *that* he would have onely appeare *in*, and be made manifest by *man*, his best inferior creature, as a Kings wisedome and bountie appeares in managing the affaires of all his Kingdome; but his Roy-

Royall, Princely, and moſt eminent perfections appeare in the face and diſpoſition of his Sonne, next under him; But more particularly this Image of GOD appeared in theſe foure particulars.

1. In mans *underſtanding*: this was like unto Gods. Now *Gods* Image here chiefly conſiſted in this particular, *viz.* As God ſaw himſelfe, and beheld his owne infinite endleſſe glory and excellency; ſo man was privie to Gods excellency, and ſaw God moſt gloriouſly; as *Moſes*, though a ſinfull man, ſaw him face to face, much more *Adam*, a perfect man; God loving man could doe no leſſe than reveale himſelfe to man. 1.

2. In his *Affections*: the Image of God chiefly appeared in two things. 2.

Firſt, As God ſeeing himſelfe, loved himſelfe: So *Adam* ſeeing God loved this God, more than the World, more than himſelfe; as Iron put into the fire ſeemes to be nothing but fire: So *Adam* being beloved of God, was turned into a lumpe of love, to love God

GOD againe.

Secondly, As God delighted in himselfe. So did *Adam* delight in God, tooke sweet repose in the bosome of God. Methinkes I see *Adam* wrapt up in continuall extasies in having this God.

Prov. 8.

3. 3. In *his Will*: the Image of God chiefly appeared in two things.

First, As God onely willed Himselfe, as his last end: So did *Adam* will God, as his last end, not as man doth now.

Secondly, As God willed nothing but good; So did *Adam* will nothing but good, for Gods Will was *his*.

4. 4. In *his life* Gods Image did appeare thus: that even as God, if he had assumed mans Nature, would have lived outwardly; So did *Adam*: for God would have lived according to his owne Will, Law, and Rule: So did *Adam*. *Adams* body was the Lanthorne through which Holinesse like a Lamp burning in his heart shined; this was Gods Image; by means of which (as it is said in the description) hee

pleased

pleased God; similitude being the ground of love: and hence God did most dearely love him, and highly honour him to be Lord over all creatures; hence no evill could hurt him; here was no sorrow, no sickneſſe, no teares, no feares, no death, no hell, nor ever should have beene if there he had stood.

Objection. How was this estate ours? *Obj.*

Answ. As *Christs* righteousneſſe is *Beleevers* by imputation, though he never performed it himself: So *Adams* righteousneſſe and image was imputed to us and accounted ours; for *Adam* received our Stocke or Patrimony to keep it for us, and to convey it to us. Hence he proving Banquerupt, wee loſt it. But we had it in his hands, as an *Orphant* may have a great estate left him, though he never receive one pennie of it from him that was his *Guardian*, that should have kept it for him, and conveyed it to him. *Answ.*

Here see the horrible nature of Sin, that plucks man downe by the eares from *Use 1.*

from his Throne, from his Perfection, though never so great. *Adam* might have pleaded for himselfe, and have said: Although I have sinned, yet it is but one, and the first fault. Lord, behold I am thy first borne: Oh pitie my poore posteritie, who are for ever undone, if thou forgivest not. Yet see, one sinne weighs him downe, and all his posteritie (as we shall heare) into eternall ruine.

Use 2. Hence learne, how justly God may require perfect Obedience to all the Law, of every man, and curse him if he cannot performe it: because man was at first made in such a glorious estate, wherein he had power given him to please God perfectly: God may therefore require this debt of perfect obedience. Now man is broke and in prison; in Hell must he lie for ever, if he cannot pay Justice every farthing, because God trusted him with a stocke, which if he had well improved, he might have payd all.

Use 3. See what cause every man hath to lament his miserable estate he is now fallen

fallen into. For beggars children to live Vagrants and poore, is not ſo lamentable, as for a great Princes children to become ſuch. One never in favour with the Prince, grieves not as he doth, that was once in favour, but now caſt out. Man is now rejected of God, that was beloved of God: he is now a runagate up and down the earth, that was once a Prince, and Lord of all the world. This is one aggravation of the damneds ſorrowes; oh the hopes, the meanes, the mercies that once I had! Can theſe, doe theſe lament for the loſſe of their bare hopes and *common* mercies? Lord, what hearts then have men that cannot, doe not, that will not lament the loſſe of ſuch *ſpeciall* high favours, now gone, which once they had. It is ſaid, that thoſe that ſaw the glory of the firſt Temple, wept when they ſaw the glory of the ſecond, and how inferiour it was to the firſt. You that either have the Temple of God begunne to be repaired in you, or not begun at all, Oh thinke of the Temple burnt, the

glory

glory of GOD now vaniſhed and loſt.

Uſe 4 This ſpeakes comfort to all Gods people. If all *Adams* poſteritie were perfectly righteous in him, than thou that art of the bloud Royall, and in Chriſt, art perfectly righteous in him much more, in as much as the righteouſneſſe of the ſecond *Adam* exceeds the firſt, ſo art thou more happy, more holy in the ſecond *Adam*, than ever the firſt in himſelfe was; he might loſe all his Righteouſneſſe, but the ſecond *Adam* cannot, hath not; ſo that if Chriſt may be damned, then thou mayeſt, elſe not.

Uſe 5. This likewiſe reproveth three ſorts of people.

A threefold Reprehenſion.

1. Such as are aſhamed of holineſſe. LORD, what times are wee fallen into now. The Image of GOD, which was once mens glory, is now their ſhame; and ſinne, which is mens ſhame, is now their glory. The world hath raiſed up many falſe reports of holy courſes, calling it folly and preciſeneſſe, pride, hypocriſie, and that what-

whatſoever ſhews men may make they are as bad as the worſt, if their ſinnes were writ in their foreheads. Hence it commeth to paſſe that many a man, who is almoſt perſwaded to be *a new man*, and to turn over a new leafe, dares not, will not, for ſhame of the world, enter upon religious courſes. What will they thinke of me then (ſaith he?) men are aſhamed to refuſe to drinke healths, & hence maintain them lawful. Our gallants are aſham'd to ſtay a mile behind the faſhion: hence they will defend open and naked breaſts and ſtrange apparell as things comely; O time-ſervers! that have ſome *conſcience* to deſire to be honeſt and to be reputed ſo, yet conforme themſelves to all *companies*; if they heare others ſweare, they are aſhamed to reprove them; they are aſhamed to enter the liſts of holy diſcourſe in bad company, and they will pretend diſcretion, and wee muſt not caſt pearles before ſwine; but the bottome of the buſineſſe is, they are aſhamed to be holy. O fearefull! Is it a ſhame to be like God? O ſinnefull

wretches! It's a credit to be any thing but religious, and with *many* Religion is a ſhame. I wonder with what face thou dareſt pray, or with what looke thou wilt behold the Lord of glory at the laſt day, who art aſhamed of him now, that will be admired of all men, Angels and devils then? Doſt thou looke for wages from Chriſt, that art aſhamed to own Chriſt, or to weare his livery?

2. It reproves them that hate holineſſe, which is more than to be aſhamed of it.

3. It reproves them that content themſelves with a certaine meaſure of holineſſe. Perfect holineſſe was *Adams* Image whereby he pleaſed *God*, and ſhall a little holineſſe content thee?

Men that content themſelves with a certaine meaſure of holineſſe, and go no further.

Now there are theſe three ſorts of them.

1. *The Formaliſt*, who contents himſelfe with ſome holineſſe, as much as will credit him.

1.

The forme and name of Religion is *honos*, honour ſometimes; but the power

power and practice of it, is *onus*, a burden: hence men take up the first, and shake off the second. And indeed the greatest part take up this course, if they have no goodnesse, they should be the shame, scorne, and Table-talke of the times; therefore every man will for his honours sake, have his *forme*. Now this forme is according to the mould wherein he is cast: if his acquaintance be but civill, hee will be like them; if they be more exact, as *to pray, reade, conferre*, he will not stay one inch behinde them. If to be better than his companions, to beare the bell before them will credit him, he will be so what ever it cost him; but yet he never will be so exact in his course as to be hated for it, unlesse he perceives the hatred he contracts from some men shall be recompenced with the more love and credit by other men. He disguiseth himselfe according to the places, or company he comes into. King *Joash* was a good man so long as *Jehoiada* the Priest lived. If a little Religion will

ſerve to credit men, that ſhall ſerve for that time; if more in another place, you ſhall then have them cõmending good men, good Sermons, good bookes, and drop forth 2. or 3. good ſentences; what will they think of him then? They cover themſelves over with theſe Figleaves of common honeſtie to cover their nakednesſe; they baite all their courſes over with *honeſtie*, that they may catch, for they fiſh only for credit.

One may trap theſe people thus: Follow them in their private houſes, there is *worldlineſſe*, *paſsion*, *looſnes*, & to their private chambers, there they ordinarily neglect or ſhuffle over duties to their private vaine thoughts. In this Tyring houſe you ſhall then ſee theſe *ſtage players*, their ſhop windows are ſhut, here no honeſty is to be ſeene ſcarce, becauſe their gaine, their reſpect comes not in at this door where none beholds them: Let either Miniſter or any faithfull friend, ſearch, try, diſcover, accuſe and condemne theſe men, as rotten (though gilded) poſts, as unſound, hollow-hearted wretches, their hearts will ſwell like

like toads, and hisse like snakes, & bark like dogs against thē that thus censure them, because they rob them of their God they served, their gaine is gone.

2. *The guilty selfe-condemned sinner*, that goes further than the Formalist, and contents himselfe with so much holinesse as will quit him, and hence all the Heathen have had some Religion, because they had some Conscience to trouble them. This man, if he hath lived in foule sinnes, and beginnes to be wrackt and troubled for them, he will then confesse and forsake those roaring sinnes; but how? as a dogge doth his meate, not because he hates his carrion, but because he feares the cudgell; he performes holy duties, not because he will use them, but because he must use them, there is no quiet else. If Conscience be still, he omits duties: if Conscience cry and stirre, he falls to duties; and so hath his good moode as conscience hath his fits. They boast and crow over hypocrites, because the holinesse they have is not a bare shew; No, but it is to stop thy Conscience, Rom. 2. 12

and onely to quiet the clamors of that. Thou doſt bribe, and ſo quiet (the Bailiffe,) thy conſcience, by thy *praying*, *hearing*, and *ſorrowing*, but *GOD* thy Judge hath heavie things to lay to thy charge, before whom thou ſhalt ſhortly with dread appeare.

III. 3. *The pinching devout hypocrite*, that being purſued with the feare of Hell, goes further, and labours for juſt ſo much holineſſe as will ſave him onely, and carry him to Heaven at laſt. Hence the young man in the *Goſpel* came with that great queſtion to Chriſt, which many unſound hearts come with to Miniſters now, *What he ſhould doe to inherit eternall life*. Theſe people ſet up ſuch a man in their thoughts to be a very honeſt man, and one doubtleſſe that ſhall be ſaved, and hence they will take him to be their Copie and Sampler, and labour to doe as he doth, and to live juſt as he lives, and to hold opinions as he holds, and ſo hope to be ſaved. They will aske very inquiſitively, *what is the leaſt meaſure of grace*, and *the leaſt graine of faith*, and the beſt

Ser-

Sermons are not such as humble them most, but such as flatter them, best; wherein they may heare how well good desires are accepted of by God; which if they heare to be of that vertue to save them, *God* shall be served *onely* with good desires, and the Devill *indeed* all their life time.

Thus they pinch God; they labour not after so much holinesse as will honour Christ, but after just so much as will beare their charges to heaven, and save themselves. For this is one of the greatest differences betwixt a child of God and an Hypocrite. In their obedience, the one takes up duties out of love to Christ, to have him, and hence he mournes daily, because Christ is no greater gainer by him: the other out of love to himselfe, meerely to save his owne soule; and hence he mournes for his sins, because they may damne him; Remember that place therefore, 1 *Cor.* 15. *ult.*

Lastly, Labour to get this Image of *GOD* renewed againe. Honest men will labour to pay their debts; this is *Use 6.*

Gods debt. How doe men labour to be in the fashion; better to be out of the world, than out of the fashion. To be like God is heavens fashion, Angels fashion, and it will be in fashion one day, when the *Lord Jesus* shall appeare. Then if thou hast the superscription and Image of the Devill, and not the Image of God upon thee, God and Christ will never own thee at that day. Labour therefore to have *Gods* Image restored againe, and Satans washt out, seek not, as many do, to purchase such and such a grace first. but

How to gaine the Image of God.

1. Labour to mortifie and subdue that sinne, which is opposite in thine heart to that grace. First, *put off the old man*, and then *put on the new*, Eph. 4.

2. Labour for a melting tender heart for the least sin. Gold is then onely fit to receive the impression, when it is tender and is melted; when thine heart is heated therefore at a Sermon, cry out, Lord now strike, now imprint thine Image upon me.

Rom. 6. 7.

3. Labour to see the Lord Jesus in his glory. For as wicked men looking upon

upon the evill example of great ones in the world, that will beare them out, grow like them in villany: ſo the very beholding the glorious grace in *Chriſt*, this great Lord of glory, transformeth men into his Image, 2 *Cor.* 3. 17, 18. As the Glaſſe ſet full againſt the Sunne receives not onely the beames, as all other darke bodies doe, but the Image of the Sunne: So the underſtanding with open face beholding Chriſt, is turned into the Image and likeneſſe of *Chriſt*. Men now adayes looke onely to the beſt mens lives, and ſee how they walke, and reſt here; O looke higher to this bleſſed face of God in Chriſt, as thine owne; As the Application of the ſeale to the waxe imprints the Image, ſo to view the grace of Chriſt, as *all* thine, imprints the ſame image ſtrongly on the ſoule. I come now to the third Principall Head, in order, which I ſhall inſiſt upon, out of *Rom.* 3. 23. *All have ſinned, and are deprived of the glory of God.* Whence obſerve.

CHAP.

Chap. III.

That all mankind is fallen by sinne, from that glorious estate he was made in, into a most wofull and miserable condition; The Devill abusing the Serpent, and man abusing his owne free-will, overthrew *Adam*, and in him all his posteritie by sinne, *Gen.* 3. 1, 2, 3. *&c.*

Now mans misery appeares in these two things.

1. His misery in regard of sinne.
2. His misery in regard of the consequences of sinne.

Mans misery in regard of sin.

1. His misery in regard of sinne, appeares in these particulars.

1. Every man living is borne guiltie of *Adams* sin. Now the justice and equity of *God* in laying this sin to every mans charge, though none of *Adams* posteritie personally committed it, appeares thus.

1. First, If *Adam* standing, all mankind

kind had ſtood; then it is equall that he *falling*, all his poſterity ſhould fall. All our eſtates were ventured in this ſhip: therefore, if we ſhould have been partakers of his gaines, if he had continued ſafe, its fit we ſhould be partakers of his loſſe too.

But ſecondly, we were all in *Adam*, as a whole Countrey in a Parliament-man, the whole Countrey doth what he doth; And although we made no particular choice of *Adam* to ſtand for us, yet the Lord made it for us; who being goodneſſe it ſelfe, beares more good will to man, than he can or could beare to himſelfe; and being wiſdome it ſelfe, made the wiſeſt choice, and tooke the wiſeſt courſe for the good of man; For this made moſt for mens ſafety and quiet; for if he had ſtood, all feare of looſing our happy eſtate had vaniſh'd; whereas, if every man had been left to ſtand or fall for himſelfe, a man would ever have been in feare of falling. 2.

And againe, this was the ſure way to have all mens eſtates preſerved; for having

having the charge of the estates of all men, that ever should be in the world, he was the more pressed to looke the more about him, and so to be more watchfull, that he be not robbed, and so undoe and procure the curses of so many thousands against him. *Adam* was the Head of mankind, and all mankind naturally are *mẽbers* of that head: and if the Head invent and plot Treason, and the head practise treason against the King or State, the whole body is found guilty, and the whole body must needs suffer. *Adam* was the poysoned root and cisterne of all mankind, now the branches and streames being in the root and spring *originally*, they therefore are tainted with the same poysoned Principles. If these things satisfie not, God hath a day comming wherein he will reveale his owne righteous proceedings before men & Angels, *Rom.* 2. 4.

Vse. Oh that men would consider this sinne, and that the consideration of it could humble peoples hearts. If any mourne for sinne, it is for the most part for

for other foule actuall ſinnes, few for this ſinne, that firſt made the breach and began the controverſie betwixt God and man. Next unto the ſinne againſt the *Holy Ghoſt*, and contempt of the Goſpell, this is the greateſt ſinne that cryeth lowdeſt in Gods eares for vengeance day and night againſt a world of men. For now mens ſinnes are againſt God in their baſe and low eſtates; but this ſinne was committed againſt *Jehovah*, when man was at the top of his preferment. Rebellion of a Traytor on a dunghill is not ſo great as of a favourite in the Court. Little ſinnes againſt light are made horrible: no ſinne by any man committed was ever againſt ſo much light as *Adams* had. This ſin was the firſt that ever diſpleaſed God. Drunkenneſſe deprives God of the glory of *Sobrietie*; whoring of *Chaſtitie*, but this ſinne darkens the very Sunne, defaces all the Image of God, the glory of man, and the glory of God in man; this is the firſt ſin that ever did thee a miſchiefe. This ſinne like a great Captaine hath gathered

The horrible nature of the firſt ſin.

gathered together all those troops and swarmes of sins that now take hold upon thee. Thanke this sinne for an hard heart; thou so much complainest of; thanke this sinne for that hellish darknesse that overspreads thee. This hath raised Satan, Death, Judgement, Hell and Heaven against thee.

O consider those fearefull sinnes that are packt up in this one evill.

The hainousnesse of *Adams* sinne.

1. Fearefull *Apostacie* from GOD like a Devill.

2. Horrible *Rebellion* against God, in joyning sides with the Devill, and taking Gods greatest enemies part against God.

3. Wofull *unbeliefe* in suspecting Gods threats to be true.

4. Fearefull *Blasphemy* in conceiving the Devill, (Gods enemy and mans murderer) to be more true in his temptations, than GOD in his threatning.

5. Horrible *pride* in thinking to make this sin of eating the forbidden fruit, to be a step and a stayre to rise higher, and to be like God Himselfe.

6. Feare-

6. Fearefull *contempt of God*, making bold to ruſh upon the ſword of the threatning ſecretly, not fearing the plague denounced. 6.

7. Horrible *unthankfulneſſe*, when *God* had given him all but one tree, and yet he muſt be fingring that too. 7.

8. Horrible *theft*, in taking that which was none of his owne. 8.

9. Horrible *Idolatry*, in doting upon, and loving the creature more than *God* the Creator, who is bleſſed for ever. 9.

You therefore that *now* ſay, no man can ſay blacke is your eye, you have lived civilly all your dayes, looke upon this one grievous ſin, take a full view of it, which thou haſt never ſhed one teare for as yet, and ſee thy miſery by it, and wonder at Gods patience. He hath ſpared thee who waſt borne branded with it, and haſt lived guiltie of it, and muſt periſh for ever for it, if the Lord from Heaven pity thee not.

But here is not all, conſider ſecondly, every man is borne ſtark dead in ſinne, *Epheſ.* 2. 1. he is borne emptie of every inward principle of life, voyde of all graces, Secondly, dead in ſin

graces, and hath no more good in him (whatsoever he thinkes,) then a dead Carrion hath. And hence he is under the power of sin, as a dead man is under the power of death, and cannot performe any act of life: their bodies are living coffins to carry a dead soule up and downe in.

Best actions of the wicked, how sinfull.

'Tis true (I confesse) many wicked men do many good actions, as *praying*, *hearing*, *almesdeeds*, but it is not from any inward principle of life: Externall motives like *plummets* on a dead (yet artificiall) clock, set them a running. *Jehu* was zealous, but it was onely for a kingdome: the *Pharisees* gave *alms* only to be seene of men. If one write a Will with a dead mans hand deceased, that Will can hold no Law, it was not his Will, because it was not writ by him, by any inward principle of life of his own. Pride makes a man *preach*, pride makes a man *heare*, and *pray* sometimes. Self-love stirs up strange desires in men, so that wee may say, this is none of Gods Act by his grace in the soule, but Pride and selfe-love. Bring

a

a dead man to the fire, and chafe him, and rub him, you may produce ſome heate by this externall working upon him: but take him from the fire againe, and he is ſoone cold: ſo many a man that lives under a ſound Miniſter, under the laſhes and knockes of a chiding, ſtriving *Conſcience*, he hath ſome heate in him, ſome affections, ſome feares, ſome deſires, ſome ſorrowes ſtirred, yet take him from the *Miniſter*, and his chafing *conſcience*, and he grows cold again preſently, becauſe he wants an inward principle of life.

Which point might make us to take up a bitter lamentation for every naturall man. It is ſaid, *Exod.* 12. 30. that there was a great cry in *Egypt*, for there was not an houſe wherein there was not one found dead. Oh Lord, in ſome Townes and families, what a world of theſe are there? Dead Husband, dead wife, dead ſervants, dead children, walking up and downe with their ſinnes (as Fame ſaith ſome men doe after death) with their grave-cloathes about them, and God onely knowes

Uſe 2.

whether ever they ſhall live againe or not. How doe men lament the loſſe of their dead friends! O thou haſt a precious ſoule in thy boſome ſtark dead, therefore lament thine eſtate, and conſider it ſeriouſly.

How every naturall man is dead while he lives.

1. Firſt, a dead man cannot ſtir, nor offer to ſtir. A wicked man cannot ſpeake one good word, or do any good action, if heaven it ſelfe did lye at ſtake for doing of it, nor offer to ſhake off his ſins, nor thinke one good thought. Indeed he may ſpeak and think of good things, but he cannot have good ſpeeches, nor good thoughts; as an holy man may thinke of evill things, as of the ſinnes of the times, yet the thought of thoſe evill things is good, nor evill, ſo, *è contra*.

2. Secondly, A dead man feares no dangers, though never ſo great, though never ſo neare. Let Miniſters bring a naturall man tidings of the approach of the devouring plagues of God denounced, he feares them not.

3. Thirdly, A dead man cannot be drawne to accept of the beſt offers.

Let

Let Chriſt come out of heaven and fall about the necke of a naturall man, and with teares in his eyes beſeech him to take his bloud himſelfe; his Kingdome, and leave his ſinnes, he cannot receive this offer.

Fourthly, A dead man is ſtarke blinde and can ſee nothing, and ſtarke deafe, and heares nothing, he cannot taſte any thing: ſo a naturall man is ſtark blind, he ſees no God, no Chriſt, no wrath of the Almightie, no glory of Heaven. He heares the voyce of a man, but he heares not the voyce of God in a Sermon; he favoureth not the things of Gods Spirit. 4. Matth 23: 37, 38.

Fiftly, A dead man is ſenſleſſe, and feeles nothing: ſo, caſt mountaines of ſinne upon a wicked man, he feeles no hurt, untill the flames of hell break out upon him. 5.

Sixthly, A dead man is a ſpeechleſſe man, he cannot ſpeake unleſſe it be like a Parret. 6.

Seventhly, He is a breathleſſe man; A naturall man may ſay a Prayer, or deviſe a prayer out of his memory and 7.

wit, or he may have a few ſhort-winded wiſhes; but to powre out his ſoule in prayer, in the boſome of God, with groanes unutterable he cannot. I wonder not to ſee ſo many families without family prayer; Why? They are dead men, and lie rotting in their ſinnes.

8. Eightly. A dead man hath loſt all beautie: So a meere naturall man hath loſt all glory: He is an ugly creature in the ſight of God, good men and Angels, and ſhall one day be an abhorring to all fleſh.

9. Ninthly. A dead man hath his wormes gnawing him. So naturall men have the worme of conſcience breeding now, which will be gnawing them ſhortly.

10. Laſtly. Dead men want nothing but caſting into the grave. So there wants nothing but caſting into hell for a naturall man. So that as *Abraham* loved *Sarah* well while living, yet when ſhee was dead, he ſeeks for a burying place for her to carry her out of his ſight: ſo God may let ſome fearefull judgement looſe, and ſay to it, take this dead ſoule

ſoule out of my ſight, &c. It was a wonder that *Lazarus*, though lying but foure dayes in the grave, ſhould live againe: O wonder thou, that ever *God* ſhould let thee live, that haſt been rotting in thy ſin 20. 30. perhaps 60. years together.

III. Every naturall man and woman is borne full of all ſin, *Rom.* 1. 29. as full as a Toade is full of poyſon, as full as ever his skin can hold; Minde, Will, Eyes, Mouth, every limbe of his body, and every piece of his ſoul is full of ſin; their hearts are bundles of ſinne: hence *Salomon* ſaith, *Fooliſhneſſe is bound up in the heart of a child*; whole treaſures of ſinne. *An evill man* (ſaith Chriſt) *out of the evill* treaſure *of his heart, bringeth forth evill things*; nay raging ſeas of ſinne, *Iſaiah* 20. nay worlds of ſinne. *The tongue is a World of miſchiefe*; what is the heart then? for out of the aboundance of the heart the tongue ſpeaketh: ſo that looke about thee and ſee, what ever ſinne is broached and runnes out of any mans heart into his life through the whole world,

Fulneſſe of ſinne.

Iames 3. 6.

all thoſe ſinnes are in thine heart; thy minde is a neſt of all the foule *opinions*, *hereſies*, that ever were vented by any man; thy heart is a ſtinking ſinkhole of all Atheiſme, Sodomy, Blaſphemy, Murther, Whoredome, Adultery, Witchcraft, Buggery; ſo that if thou haſt any good thing in thee, it is but as a drop of Roſewater in a bowle of poyſon, where fallen, it is all corrupted.

It is true, thou feeleſt not all theſe things ſtirring in thee at one time, no more than *Hazael* thought he was or ſhould be ſuch a bloud ſucker, when he asked the Prophet *Eliſhah* if he were a *dog*; but they are in thee like a neſt of ſnakes in an old hedge. Although they break not out into thy life, they lie lurking in thy heart, they are there as a filthy puddle in a barrell, which runs not out, becauſe thou happly wanteſt the temptation or occaſion to broach and tappe thine heart, or becauſe of Gods reſtraining Grace by *Feare* and *Shame*, *Education*, *good Company*, thou art reſtrained and builded up: and therefore

fore when one came to comfort that famous picture, patterne and monument of Gods justice by seven yeares horror and grievous distresse of conscience: when one told him he never had committed such sins as *Manasses*, and therefore he was not the greatest sinner since the Creation, as he conceived; he replyed that he should have been worse than ever *Manasses* was, if he had lived in his time, and been on his throne. *Francis Spira.*

Master *Bradford* would never looke upon any ones lewd life with one eye, but he would presently returne within his owne breast with the other eye, and say, *In this my vile heart remaines that sinne, which without Gods speciall grace I should have committed as well as hee.* O mee thinkes this might pull downe mens proud conceits of themselves, especially such as beare up and comfort themselves in their smooth, honest, civill life; such as through education have been washed from all foule sinnes, they were never tainted with whoredome, swearing,

drunkennes, or prophaneneſſe; and here they think themſelves ſo ſafe, that God cannot finde in his heart to have a thought of damning them.

Oh conſider of this point, which may make thee pull thine haire from thine head, and turn thy cloaths to ſackcloth, and run up and down with amazement and palenes in thy face, and horrour in thy conſcience, & teares in thine eyes. What though thy life be ſmooth, what though thy outſide, thy ſepulchre be painted: oh thou art full of rottennes of ſin within. Guiltie not before men as the ſinnes of thy life make thee, but before God, of all the ſinnes that ſwarme and roar in the whole world at this day, for God lookes to the heart; guilty thou art therfore of heart-whordom, heart-ſodomy, heart-blaſphemy, heart-drunkennes, heart-buggery, heart oppreſſion, heart-idolatry; and theſe are the ſinnes that terribly provoke the wrath of almightie God againſt thee, *Iſay* 57. 16. *for the iniquitie of his covetouſneſſe* (ſaith our Tranſlation,) *I ſmote him*, but the Hebrew renders it better,

for

for the iniquitie of his *conſcience* (which is the ſin of the heart & nature,) *I ſmote him.* As a King is angry and muſters up his army againſt rebels, not only which brings his ſouldiers out to fight, but who keepes ſouldiers in their trenches ready for to fight. Theſe ſins of thine heart are al ready arm'd to fight againſt God at the watch word or alarum of any temptation. Nay I dare affirme, and will prove it, that theſe ſinnes provoke God to anger, and are as bad, if not worſe, than the ſinnes of thy life: for

Sinnes of the *heart* worſe than the ſinnes of the *life*.

1. The ſin of thine heart or nature, its the cauſe, the wombe that conteines, breeds, brings forth, ſuckles all the bitter, all the troope of ſins that are in the life, and therefore giving life and being to all other, its the greateſt ſin. 1.

2. Sinne is more abundantly in the *heart* than in the *life*. An actuall ſinne is but a little breach made by the ſea of ſinne in thine heart, where all ſinne, all poyſon is met & mingled together. Every actuall ſinne is but as a ſhred broken off from the great bottome of ſinne in the heart, and hence Chriſt ſaith 2.

saith, *out of the abundance of the heart the mouth speaketh, and out of the evill treasure of the heart, wee bring forth evill things.* A mans spending money (I meane *sinne* in the life) is nothing to his treasure of sinne in the heart.

3. 3. Sinne is continually in the heart. Actuall sinnes of the life flie out like sparkes and vanish, but this brand is alwayes glowing within: the toade spits poyson sometimes, but it retaines and keeps a poysonfull nature alwayes.

Rom. 7. Hence the Apostle calls it, *sinne that dwells in mee*, that is, which alwayes lies and remaines in mee. So that in regard of the sinnes of thy heart, thou doest rend in pieces and breake, 1 All the Lawes of God. 2 At one clap. 3 Every moment of thy life. Oh! me thinks the thought of this might rend an heart of Rocke in pieces, to thinke I am alwayes grieving God, at all times whatsoever I doe.

4. 4. Actuall sinnes are onely in the life and outward porch; sinnes of the heart are within the inward house. One enemy within the Citie is worse

than

than many without; A traytor on the throne is worſe than a traytor in the open field, The heart is Chriſts Throne. A ſwine in the beſt roome is worſe than in the outward houſe. More I might ſay, but thus you ſee, ſinnes of the *life* are not ſo bad, nor provoke Gods wrath ſo fiercely againſt thee, as the ſinnes of thine *heart*. Mourne therefore not ſo much, that thou haſt not been ſo bad as others are, but look upon thy black ſeete, look within thine owne heart, and lament that in regard of the ſins *there* thou art as bad as any; mourn not ſo much meerly that thou haſt ſinned, as that thou haſt a nature ſo ſinfull, that it is thy nature to be proud, and thy nature to be vain and deceitfull, and loath, not only thy ſins but thy ſelfe for ſin, being brimfull of unrighteouſneſſe. But here is not all, conſider fourthly.

4. That *what ever a naturall man doth is ſinne*; as the inſide is full, ſo the outſide is nothing elſe but ſinne, at leaſt in the ſight of an holy God, though not in the ſight of blind ſinfull men; In

4. Every action is ſinfull, as cõming from a Naturall Man.

Indeed hee may doe many things, which for the matter of them are good, as he may *give Almes, pray, fast, come to Church*, but as they come from him they are sinne; as a man may speak good words, but we cannot endure to heare him speake because of his stinking breath which defiles them: some actions indeed from their generall nature are indifferent, for all indifferences lye in generals; but every deliberate action considered in *Individuo*, with all its circumstances, as *time, place, motive, end*, is either morally good, or morally evill, as may be proved easily; morally good in good men, morally evill in unregenerate and bad men: For let us see particular actions of wicked men.

Lu. 16, 15.

1. 1. All their *thoughts* are onely evill, and that continually, *Gen.* 6. 5.

2. 2. All their *words* are sinnes, *Psal.* 50. 16. their mouths are open Sepulchres, which smell filthy when they be opened.

Rom 3. 13

3. 3. All their *civill actions* are sin, as their eating, drinking, buying, selling, sleeping, and ploughing, *Prov.* 21. 4.

4. All

4. All their *religious actions* are sins, as comming to Church, Praying. *Pro.* 15. 8, 9, 28. 9. Fasting and mourning, roare and cry out of thy self till dooms day, they are sins, *Isa.* 58. 4. Isa. 13, 14.

5. All their most *Zealous Actions* are sinnes, as *Jehu* who killed all *Baals* Priests; becauſe his action was outwardly and materially good, therefore God rewarded him with temporall favours; but becauſe he had a Hawkes eye to get and settle a Kingdome to himselfe by this meanes, and ſo was Theologically evill, therefore God threatens to be revenged upon him, 2 *King.* 10. 5.

6. Their *wiſedome* is sinne. Oh, men are often commended for their wiſedome, wit, and parts, yet thoſe wits, and that wiſedome of theirs is sinne, *Rom.* 8. *The wiſedome of the fleſh is enmitie againſt God.* 6.

Thus, all they have or doe are sins; For, how can he doe any good action whoſe perſon is filthy? A corrupt Tree cannot bring forth good fruit; thou art out of Christ, therefore all thy

thy good things, all thy kindneſſes done unto the Lord and for the Lord, as thou thinkeſt, are moſt odious to him. Let a woman ſeeke to give all the content to her Husband that may be, not out of any love to him, but only out of love to another man, he abhorres all that ſhee doth. Every wicked man wants an inward principle of love to God and Chriſt, and therefore, though he ſeekes to honour God never ſo much, all that he doth, being done out of love to himſelfe, God abhorres all that he performes. All the good things a wicked man doth, are for himſelfe, either for ſelfe-credit, or ſelfe-eaſe, or ſelfe-contentment, or ſelfe-ſafetie: He ſleepes, prayes, heares, ſpeakes, profeſſeth for himſelfe alone; hence, acting alwayes for himſelfe, he committeth the higheſt degree of Idolatry, he pluckes God out of his throne, and makes himſelfe a God, becauſe hee makes himſelfe his laſt end in every Action; for a man puts himſelfe in the roome of God aſwell by making himſelfe his *finis ultimus*,

ultimus, as if he ſhould make himſelfe *primum principium*. Sin is a forſaking or departing from God. Now every naturall man remaining alwayes in a ſtate of ſeparation from God, becauſe he alwayes wants the bond of union which is *Faith*, is alwayes ſinning, Gods curſe lyes upon him, therefore he brings out nothing but briers and thornes. Ier. 20. 13. Deut. 28.

Obiect. But thou wilt ſay, if our praying and hearing be ſinne, why ſhould we doe theſe duties? wee muſt not ſinne. *Obj.*

Anſw. 1. Good duties are good in themſelves, although comming from thy vile heart they are ſinnes. *Anſ.* Why good duties muſt be performed though we ſin in doing them.

2. It is leſſe ſinne to doe them, than to omit them; therefore if thou wilt goe to hell, goe in the faireſt path thou canſt in thither.

3. Venture and try, it may be God may heare, not for thy prayers ſake, but for his names ſake. The *unjuſt Judge* holpe the *poore widow*, not becauſe he loved her or her ſuite, but becauſe of her *importunitie*; and ſo be ſure thou ſhalt

ſhalt have nothing if thou doeſt not ſeeke: what though thou beeſt a *dog*, yet thou art alive, and art for the preſent under the Table. Catch not at Chriſt, ſnatch not at his bread, but waite till God give thee him; it may be thou mayeſt have him one day. Oh wonder then at Gods patience, that thou liveſt one day longer, who haſt all thy life time like a filthy Toad ſpet thy venome in the face of God, that he hath never been quiet for thee: oh looke upon that black bill that will one day be put in againſt thee, at the great day of account, where thou muſt anſwer with flames of fire about thine eares, not onely for thy drunkenneſſe, thy bloudy oathes, and whoring, but for all the actions of thy ſhort life, and juſt ſo many actions ſo many ſins.

Thou haſt painted thy face over now with good duties, and good deſires; and a little honeſtie amongſt ſome men, is of that worth and raritie, that they thinke *God* is beholding to them, if he can get any good action from them. But when thy painted

ted face ſhall be brought before the fire of Gods wrath, then thy vileneſſe ſhall appeare before men and Angels. Oh know it, that as thou doſt nothing elſe but ſin, ſo God heapes up wrath againſt the dreadfull day of wrath.

Thus much for mans miſery in regard of *ſinne*.

Now followeth his miſery in regard of the *conſequents* or miſeries that follow upon ſinne. And theſe are,

1. *Preſent.*
2. *Future.*

Mans preſent miſeries. I.

Firſt, Mans preſent miſeries, that already lie on him for ſinne, are theſe ſeven, that is;

Firſt, GOD *is his dreadfull enemy*, *Pſal.* 5.5.

Queſt. How may one know another to be his enemy?

Anſw. 1. By their looks. 2. By their threats. 3. By their blowes. So God,

1. Hides his face from every naturall man, and will not looke upon him, *Iſay* 59.2.

2. God threatens, nay curseth every naturall man, *Gal.* 3.10.

3. God gives them heavie bloudy lashes on their soules and bodies.

Never tell me therefore, that God blesseth thee in thine outward estate; no greater signe of Gods wrath, than for the Lord to give thee thy swinge, as a Father never lookes after a desperate Sonne, but lets him run where he pleases. And if God be thine enemy, then every creature is so too, both in Heaven and Earth.

II. Secondly, *God hath forsaken them, and they have lost God, Eph.* 2. 12. It's said, that in the grievous famine of *Samaria*, *Doves dung* was sold at a large price, becaus they wanted bread. Oh! Men live and pine away without GOD, without *bread*, and therefore the dung of worldly contentments are esteemed so much of. Thou hast lost the sight of God, and the favour of God, and the speciall protection of God, and the government of God. *Caines* punishment lyes upon thee in thy naturall estate, thou art a *Runagate* from the face

Isay 55.6.

face of God, and from his face thou art hid. Many have growne madde to ſee their houſes burnt, and all their goods loſt. Oh, but God the greateſt good is loſt: This loſſe made *Saul* cry out in diſtres of conſcience, 1*Sam.* 28.15. The Philiſtians make warre againſt me, *and God is departed from me*; the loſſe of the ſweetneſſe of whoſe preſence, for a *little while* only, made the Lord Jeſus himſelfe cry out, *My God, my God, why haſt thou forſaken me?* whereas thou haſt loſt GOD *all thy life time.* Oh, thou haſt an heart of braſſe that canſt not mourne for his abſence ſo long. The damned in Hell have loſt God, and know it, and ſo the plague of deſperate horrour lyeth upon them; thou haſt loſt God here, but knoweſt it not, and the plague of an hard heart lyeth upon thee, that thou canſt not mourne for this loſſe.

III. Thirdly, They are condemned men, condemned in the court of *Gods* juſtice, by the law which cryes *treaſon, treaſon* againſt the moſt high *God*, and condemned by juſtice and mercy by the *Goſpel*,

which cryes *murder, murder* against the Sonne of GOD, *Iohn* 3. 18. so that every naturall man is damned in Heaven, and damned on earth. God is thy all-seeing terrible Judge: Conscience is thine accuser, an heavie witnesse: His Word is thy Jayle: thy lusts are thy Fetters: In this Bible is pronounced and writ thy doome, thy sentence: Death is thy hangman, and that fire that shall never goe out, thy torment: The Lord hath in his infinite patience reprieved thee for a time; O take heed and get a pardon before the day of execution come.

IV. Fourthly, being condemned take him Iaylor, *hee is a bondslave to Satan,* Act. 28. 21 *Eph.* 2. 3. for, *his servants ye are whom ye obey,* saith *Christ.* Now every naturall man doth the devils drudgery, and carryes the devills packe, and howsoever he saith he defyeth the Devill, yet hee sinnes, and so doth his worke. Satan hath overcome and conquered all men in *Adam;* and therefore, they are under his bondage and dominion. And though he cannot compell a man to sin against

againſt his will, yet he hath power.

Firſt, to preſent and allure a mans heart by a ſinfull temptation. 1.

Secondly, to follow him with it, if at firſt he be ſomething ſhie of it. 2.

Thirdly, to diſquiet and wrack him if he will not yeeld, as might be made to appeare in many inſtances. 3.

Fourthly, beſides he knowes mens humours, as poore wandring beggerly Gentlemen doe their friends, in neceſſity (yet in ſeeming courteſie) he viſits and applyes himſelfe unto them, and ſo gaines them as his owne. O he is in a fearefull ſlavery who is under Satans dominion, who is, 4.

Mans fearefull ſlavery under Satan.

1. A *ſecret enemy* to thee. 1.

2. A *deceitfull enemy* to thee, that will make a man beleeve (as hee did *Evah*) even in her integrity, that he is in a faire way, when his condition is miſerable. 2.

3. He is a *cruell enemy* or Lord over them that be his ſlaves, 2 *Cor.* 4. 3. he gaggs them, ſo that they cannot ſpeake, (as that man that had a *dumbe devill*,) neither for God, nor to God in prayer; he ſtarves them, ſo as no Ser- 3.

mon ſhall ever doe them good; hee robs them of all they get in Gods ordinances, within three houres after *the market*, the Sermon is ended.

4. He is a *ſtrong enemy*, *Luk.* 11.21. So that if all the devils in hell are able to keepe men from comming out of their ſinnes, he will: ſo ſtrong an enemy, that he keepes men from ſo much as ſighing or groaning under their burthens and bondage, *Luke* 11.21. *When the ſtrong man keepes the palace, his goods are in peace.*

V. Fifthly, *He is caſt into utter darkneſſe*, as cruell Jaylors put their priſoners into the worſt dungeons; So Sathan doth naturall men, 2 *Cor.* 4.3, 4. they ſee no God, no Chriſt, they ſee not the happineſſe of the Saints in light, they ſee not thoſe dreadfull torments that ſhould now in this day of grace awaken them and humble them. Oh thoſe by-paths which thouſands wander from God in, they have no lamp to their feete to ſhew them where they erre. Thou that art in thy naturall eſtate art borne blind, and the Devill hath

1 Pet. 2.9.

hath blinded thine eyes more *by* ſinne, and God in juſtice hath blinded them worſe *for* ſinne, ſo that thou art in a corner of hell, becauſe thou art in utter darkneſſe, where thou haſt not a glimpſe of any ſaving truth.

Sixthly, *They are bound hand and foot in this eſtate, and cannot come out, Rom.* 5. 6. 1 *Cor.* 2. 14. for all kinde of ſinnes like Chaines have bound every part and faculty of man, ſo that he is ſure for ſtirring; and thoſe are very ſtrong in him, they being as deare as his members, nay as his life, *Col.* 3. 7. ſo that when a man begins to forſake his vile courſes, and purpoſeth to become a new man, *Devils* fetch him back, *World* enticeth him, and locketh him up, and *Fleſh* ſaith, oh, it is too ſtrict a courſe, farewell then merry dayes, and good fellowſhip. Oh thou mayeſt wiſh and deſire to come out ſometime, but canſt not put ſtrength to thy deſire, nor indure to doe it. Thou mryeſt hang down thy head like a Bulruſh for ſinne, but thou canſt not repent of ſinne, thou mayſt preſume, but thou canſt not be- VI.

leeve, thou mayeſt come halfe way and forſake ſome ſins, but not all ſins, thou mayeſt come and knocke at heaven gate as the *fooliſh Virgins* did, but not enter in and paſſe through the gate, thou mayeſt ſee the land of *Canaan*, and take much paine to go into *Canaan*, and mayeſt taſte of the bunches of Grapes of that good land, but never enter into *Canaan*, into Heaven, but thou lyeſt bound hand and foot in this wofull eſtate, and here thou muſt lye and rot like a dead carkaſſe in his grave, untill the Lord come and rowle away the ſtone, and bid thee come out and live.

VII. Laſtly, *They are ready every moment to drop into hell.* God is a conſuming fire againſt thee, and there is but one paper wall of thy body betweene thy ſoule and eternall flames. How ſoone may God ſtop thy breath, there is nothing but that betweene thee and hell; if that were gone, then fare well all. Thou art condemned, and the muffler is before thine eyes, God knowes how ſoone the ladder may be turned, thou hangeſt but by one rotten twined thread

thread of thy life over the flames of hell every houre.

Thus much of mans preſent miſeries.

Now followeth his *future* miſeries, which are to come upon him hereafter.

Mans future Miſeries. I.

They muſt dye, either by a ſodaine, ſullen or deſperate death, *Pſal.* 89.48. which though it is to a child of God a ſweet ſleepe, yet to the wicked it is a fearefull curſe proceeding from Gods wrath, whence like a Lion hee teares body and ſoule aſunder; death commeth hiſſing upon them like a fiery Dragon with the ſting of vengeance in the mouth of it, it puts a period to all their worldly contentments, which *then* they muſt forſake, and carry nothing away with them, but a rotten winding-ſheete. It's the beginning of all their woe, it's the captaine that firſt ſtrikes the ſtroke, and then armies of endleſſe woes follow after, *Revel.* 6.2. Oh thou hadſt better be a toade, or a dogge than a man, for ther's an end of their troubles, when they are dead and gone; they fall *now* as men from a ſteepe

ſteepe hill, not knowing where they ſhall goe, *now* Repentance is too late, eſpecially if thou haſt lived under meanes before, it's either a cold Repentance, when the body is weake and the heart ſicke, or an hypocriticall repentance, only for feare of Hell, and therefore thou ſayeſt, *LORD Ieſus receive my ſoule.* Nay commonly then mens hearts are moſt hard, and therefore men dye like Lambes, and cry not out; Then it's hard plucking thy ſoule from the Devils hands, to whom thou haſt given it all thy life by ſinne, and if thou doſt get it backe, doſt thou thinke that God will take the Devils leavings? Now thy day is paſt, and darkeneſſe begins to over-ſpread thy ſoule; now flockes of Devils come into thy chamber, waiting for thy ſoul, to flye upon it as a Maſtive Dog when the doore is opened. And this is the reaſon why moſt men dye quietly that lived wickedly, becauſe Satan then hath them as his owne prey, like *Pirats* who let a Ship paſſe by, that is empty of goods, they *ſhoot* commonly at them that

that are richly loaden. The Christians in some parts of the Primitive Church tooke the Sacrament every day, because they did looke to dye every day. But these times wherein we live are so poysoned and glutted with their ease, that it is a rare thing to see the man that looks death stedfastly in the face one houre together, but Death will lay a bitter stroake on these one day.

II. After death they appeare before the LORD to judgment, *Heb.* 9. 27. their bodies indeed not in their graves, but their soules returne before the Lord to judgement, *Eccles.* 12. 7. The generall judgement is at the end of the world, when both body and soule appeares before God and all the world to an account. But there is a particular judgement that every man meets with after this life, immediately at the end of his life, where the soule is condemned onely before the Lord. II.

You may perceive what this particular judgement is, thus, by these foure conclusions.

1. That

1 1. That every man ſhould dye the firſt day hee was borne, is cleare; for *the wages of ſin is death*; in juſtice therfore it ſhould be *paid* a ſinfull creatures as ſoone as he is borne.

2 2. That it ſhould be thus with wicked men, but that Chriſt begs their lives for a ſeaſon, 1 *Tim.*4. *He is the Saviour of all men,* (that is,) not a Saviour of eternall preſervation out of hell, but a Saviour of temporall reſervation from dropping into hell.

3 3. That this ſpace of time thus begged by Chriſt, is that ſeaſon wherein onely a man can make his peace with a diſpleaſed God, 2 *Cor.*6.2.

4 4. That if men doe not thus within this cut of time, when Death hath diſpatched them, judgement onely remaines for them; that is, when their doome is read, their date of Repentance is out, then their ſentence of everlaſting death is paſſed upon them, that never can be recalled againe. And this is judgment after death. *Hee that judgeth himſelfe,* (ſaith the Apoſtle, 1 *Cor.* 11. 31.) *ſhall not bee judged of the*

the Lord. Now wicked men will not judge and condemne themſelves *in this life*, therefore at *the end of it*, God will judge them. All naturall men are loſt in this life, but they *may* be found and recovered againe, but a mans loſſe by death is irrecoverable, becauſe there is no meanes after death to reſtore them, there is no Friend to perſwade, no Miniſter to preach, by which Faith is wrought, and men get into Chriſt; There is no power of returning or repenting then, for night is come and the day is paſt.

Againe, the puniſhment is ſo heavie, that they can only beare wrath, ſo that all their thoughts and affections are taken up with the burden. And therefore *Dives* cryes out, *I am tormented.* ô that the conſideration of this point might awaken every ſecure ſinner. What will become of thine immortall ſoule when thou art dead? Thou ſayeſt, *I know not, I hope well.* I tell thee therefore that which may ſend thee mourning to thy houſe, and quaking to thy grave, if thou dyeſt in this eſtate, thou ſhalt not dye

dye like a Dogge, nor yet like a Toad; but after death comes judgment; then farewell Friends, when dying; and farewell GOD for ever when thou art dead.

The terrour of mans particular judgement.

Now the Lord open your eyes to see the terrours of this particular judgment; which if you could see, (unlesse you were mad,) it would make you spend whole nights and dayes in seeking to set all even with God.

I will shew you briefly the manner and nature of it in these particulars.

1. Thy soule shall bee dragged out of thy body, as out of a stinking Prison, by the Devill the Jaylor, into some place within the bowels of the third Heavens, and there thou shalt stand stript of all Friends, all comfort, all creatures, before the presence of GOD, *Luke* 19. 27. as at the *Assizes*, first the Jaylor brings the Prisoners out.

2. Then thy soule shall have a new light put into it, whereby it shall see the glorious presence of God, as prisoners brought with guilty eyes, looke with terrour

terrour upon the Judge. Now, thou ſeeſt no God abroad in the world, but then thou ſhalt ſee the Almighty Jehovah, which ſight ſhall ſtrike thee with that Helliſh terrour and dreadfull horrour, that thou ſhalt call to the mountaines to cover thee, ô Rockes, Rocks, hide mee from the face of the Lambe, *Rev. 6. ult.*

3. Then all the ſinnes that ever thou haſt or ſhalt commit, ſhall come freſh to thy minde; as when the priſoner is come before the face of the Judge, then his accuſers bring in their evidence; thy ſleepy Conſcience then will be inſtead of a thouſand witneſſes, and every ſinne then with all the circumſtances of it ſhall be ſet in order, armed with Gods wrath round about thee, *Pſal.* 50. 21. As letters writ with juice of Oranges cannot bee read untill it bee brought unto the fire, and then they appeare; ſo thou canſt not read that bloudy bill of indictment thy conſcience hath againſt thee *now*; but when thou ſhalt ſtand neere unto God a conſuming fire, then what an heavie reckoning 3.

reckoning will appeare. It may bee thou haſt left many ſinnes now, and goeſt ſo farre, and profiteſt ſo much, that no Chriſtian can diſcerne thee, nay, thou thinkeſt thy ſelfe in a ſafe eſtate; but yet there is one leake in thy Ship that will ſinke thee; there is one ſecret hidden ſinne in thine heart, which thou liveſt in, as all unſound people do, that will damne thee. I tell thee, as ſoone as ever thou art dead and gone, then thou ſhalt ſee where the knot did bind thee, where thy ſin was that now hath ſpoiled thee for ever, and then thou ſhalt grow madde to thinke; O that I never ſaw this ſin I loved, lived in, plotted, perfected mine own eternall ruine by, untill now, when it is too late to amend.

4 4. Then the Lord ſhall take his everlaſting farewell of thee and make thee know it too. Now God is departed from thee in this life, but hee may returne in mercy to thee againe; but then the Lord departs with all his patience to wait for thee no more, nor ſhall Chriſt be offered thee any more,

no

no ſpirit to ſtrive with thee any more, and ſo ſhall paſſe ſentence, though haply not vocally, yet effectually upon thy ſoule, and ſay, Depart thou curſed. Thou ſhalt ſee indeede the glory of God that others finde, but to thy greater ſorrow ſhalt never taſte the ſame, *Luke* 13. 28.

5. Then ſhall God ſurrender up thy forſaken ſoule into the hands of Devils, who being thy Jaylors muſt keep thee till the great day of account; ſo that as thy friends are ſcrambling for thy goods, and wormes for thy body, ſo Devils ſhall ſcramble for thy ſoule. For as ſoone as ever a wicked man is dead, he is either in heaven or in hell. Not in heaven, for no uncleane thing comes there: if in hell, then among Devills, there ſhall be thine eternall lodging, 1 *Pet.* 3. 19. and hence thy forlorne ſoule ſhall lie mourning for the time paſt *now* too late, amazed at the eternity of ſorrow that is to come, waiting for that fearefull houre when the laſt Trump ſhall blow, and then body and ſoule meete to beare that 5.

wrath, that fire that ſhall never goe out: Oh therefore ſuſpect and feare the worſt of thy ſelfe now, thou haſt ſeldome or never or very little troubled thine head about this matter, whether Chriſt will ſave thee or not, thou haſt ſuch ſtrong hopes and confidences already that he will; know, that it is poſſible, thou mayeſt be deceived; and if ſo, when thou ſhalt know thy doome after death, thou canſt not get an houre more to make thy peace in with God, although thou ſhouldeſt weepe teares of bloud. If either the muffler of ignorance ſhall be before thine eyes, like an handkercher about the face of one condemned, or if thou art pinioned with any luſt, or if thou makeſt thine owne pardon, proclaimeſt (becauſe thou art ſorry a little for thy ſinnes, and reſolveſt never to doe the like againe) peace to thy ſoule, thou art one that after death ſhalt appeare before the Lord to judgement; thou that art thus condemned now, dying ſo, ſhalt come to thy fearfull execution after death.

There

There ſhall be a generall Judgement of ſoule and body at the end of the world, wherein they ſhall be arraigned and condemned before the great Tribunall ſeat of Jeſus Chriſt, *Jude* 14, 15. 2 *Cor.* 5. 10. The hearing of Judgement to come made *Felix* to tremble; nothing of more efficacy to awaken a ſecure ſinner, than ſad thoughts of this fiery day.

But thou wilt aske me how it may be proved that there will be ſuch a day. *Obj.*

I anſwer, Gods juſtice calls for it, this world is the ſtage where Gods *patience* and *bountie* act their parts, and hence every man will profeſſe and conceive, becauſe he feeles it, that God is mercifull; But Gods *juſtice* is queſtioned, men thinke God to be all mercy and no juſtice; all honey and no ſting; now the wicked proſper in all their waies, are never puniſhed, but live and die in peace, whereas the godly are daily afflicted and reviled. Therefore becauſe this *Attribute* ſuffers a totall eclipſe almoſt now, there muſt come a *Anſ.*

Why there muſt be a day of Judgemẽt.

day wherein it must shine out before all the world in the glory of it, *Rom.* 2. 5.

The second reason is from the glory of Christ: he was accused, arraigned, condemned by men, therefore he shall be the Judge of men, *John* 5. 27. for this is an ordinary piece of Gods providence towards his people, the same evill he casts them into now, he exalts them into the contrary good in his time. As the Lord hath a purpose to make *Joseph* Ruler over all Egypt, but first he maketh him a slave. God had a meaning to make Christ Judge of men, therefore first he suffers him to be judged of men.

Quest. *Quest.* But when shall this Judgement day be?

Answ. Though we cannot tell the day and houre particularly, yet this we are sure of, that when all the Elect are called, for whose sake the world stands, *Isa.* 1. 9. when these pillars are taken away, then woe to the world; as when *Lot* was taken out of Sodome, then Sodome was burnt. Now it is not probable that this time will come as yet:

yet: for first Antichrist must be consumed, and not onely the scattered visible Jewes, but the whole body of the Israelites must first be called, and have a glorious Church here upon earth, *Ezech.* 37. This glorious Church Scripture and Reason will inforce, which when it is called, shall not be expired as soone as 'tis borne, but shall continue many a yeare.

Quest. But how shall this Judgement be? *Quest.*

Answer. The Apostle describes it 1 *Thes.* 4. 16, 17. *Ans.*

1. Christ shall breake out of the third heaven, and be seene in the ayre, before any dead arise, and this shall be with an admirable shout, as when a King commeth to triumph over his subjects and enemies. The manner of the last Iudgement. 1.

2. Then shall the voyce of the *Archangell* be heard: now this Arch-angell is Jesus Christ himselfe, as the Scripture expounds, being in the Clouds of Heaven; he shall with an audible Heaven-shaking shout say, *Rise you dead and come to Judgement*, even as he 2.

called to *Lazarus*, *Lazarus* arise.

3. 3. Then the Trump shall blow, and even as at the giving of the Law, *Exod.* 19. it's said the trumpet sounded, much more lowder shall it now sound when he comes to judge men that have broken the Law.

4. 4. Then shall the dead arise. 1. The bodies of them that have dyed in the Lord shall *rise first*, then the others that live, shall, like *Enoch*, be translated and changed, 1 *Cor.* 15.

5. 5. When thus the Judge and Justices are upon their Bench at Christs right hand on their thrones, then shall the guiltie prisoners be brought forth, and come out of their graves like filthy Toades against this terrible storme: Then shall all the wicked that ever were or ever shall be, stand quaking before this glorious Judge, with the same bodyes, feete, hands, to receive their doome.

Oh consider of this day thou that livest in thy sinnes now, and yet art safe, there is a day comming wherein thou mayest and shalt be judged.

1. Cno-

1. Conſider *who* ſhall be thy Iudge: why, *mercy*, *pitie*, *goodneſſe* it ſelfe, even Ieſus Chriſt that many times held out his bowels of compaſſion towards thee. A child of God may ſay, yonder is my *brother*, *friend*, *husband*. But thou mayeſt ſay, yonder is mine *enemy*. He may ſay at that day, yonder is he that ſhed his bloud to ſave me; thou mayeſt ſay, yonder he comes whoſe heart I have pierced with my ſinnes, whoſe bloud I have deſpiſed. They may ſay, O come Lord Ieſus, and cover me under thy wings: But thou ſhalt then cry out, O Rockes fall upon me and hide me from the face of the Lambe. 1.

2. Conſider the maaner of his comming, 2 *Theſ.* 1. 7. He ſhall come in flaming fire, the heavens ſhall be on a flame, the elements ſhall melt like ſcalding lead upon thee: when a houſe is on fire at midnight in a Towne, what a fearefull cry is there made? When all the world ſhall cry fire, fire, and run up and down for ſhelter to hide themſelves, but cannot finde it, but ſay, O 2.

now the gloomy day of bloud and fire is come, here's for my *pride*, here is for my *oathes*, and the wages for my *drunkenneſſe*, *ſecuritie*, and neglect of *duties*.

3. 3. In regard of the heavie accuſations that ſhall come againſt thee at that day. There's never a wicked man almoſt in the world, as faire a face as he carries, but he hath at ſome time or other committed ſome ſuch ſecret villany, that he would be ready to hang himſelfe for ſhame, if others did know of it; as ſecret *whoredome*, ſelfe-*pollution*, ſpeculative *wantonneſſe*, men with *men*, women with *women*, as the Apoſtle ſpeakes *Rom.* 1. Why, at this day, all the world ſhall ſee and heare theſe privie prankes, then the books ſhall be opened. Men will not take up a foule buſineſſe, nor end it in private, therefore there ſhall be a day of publique hearing; things ſhall not be ſuddenly ſhuffled up, as carnall thoughts imagine, *viz.* That at this day, firſt Chriſt ſhall raiſe the dead, and then the ſeparation ſhall be made, and then the ſentence

Eccleſ. ult. ult.

tence paſt, and then ſuddenly the Judgement day is done: No, no, it muſt take up ſome large quantitie of time, that all the world may ſee the ſecret ſinnes of wicked men in the world, and therefore it may be made evident from all Scripture and Reaſon, that this day of Chriſts Kingly office in *Judging* the world, ſhall laſt happily longer than his private adminiſtration now (wherein he is leſſe glorious) in *governing* the world. Tremble thou time ſerver, tremble thou Hypocrite, tremble thou that liveſt in any ſecret ſinne under the all-ſeeing eye of this Judge; thine owne conſcience indeed ſhall be a ſufficient witneſſe againſt thee, to diſcover all thy ſinnes at thy particular judgement, but all the world ſhall openly ſee thine hidden cloſe courſes of darkneſſe, to thine everlaſting ſhame at this day.

4. In regard of the fearfull ſentence that then ſhall be paſſed upon thee; Depart thou *curſed creature* into everlaſting fire prepared for the Devill and his Angels. Thou ſhalt then cry out, 4.

O mercy, Lord, O a little mercy: No, will the Lord Ieſus ſay, I did indeed once offer it you, but you refuſed, therefore *Depart.* Then thou ſhalt plead againe, Lord, if I muſt depart, yet bleſſe me before I goe: No, no, Depart *thou curſed.* Oh but, Lord, if I muſt depart curſed, let me goe to ſome good place; no, Depart thou curſed *into hell fire.* Oh Lord, that's a torment I cannot beare, but if it muſt be ſo, Lord, let me come out againe quickly; No, depart thou curſed into *everlaſting* fire. Oh Lord, if this be thy pleaſure, that here I muſt abide, let mee have good company with me: No, Depart thou curſed into everlaſting fire *prepared for the Devill and his Angels.* This ſhall be thy ſentence. The hearing of which may make the rocks to rent, ſo that, goe on in thy ſinne, and proſper, deſpiſe and ſcoffe at Gods Miniſters, and proſper, abhorre the power and practiſe of Religion as a too preciſe courſe, and proſper; yet know it, there will a day come when thou ſhalt meet with a dreadfull Iudge, a dolefull ſentence.

tence. Now is thy day of ſinning, but God will have ſhortly his day of condemning.

When the Iudgement day is done, then the fearefull wrath of God ſhall be powred out and piled upon their bodies and ſoules, and the breath of the Lord like a ſtreame of brimſtone ſhall kindle it, and here thou ſhalt lye burning, and none ſhall ever quench it. This is the execution of a ſinner after Judgement, *Revel.* 21. 8. IV.

Now this wrath of God conſiſts in theſe things. Wherein conſiſts the wrath of God.

1. Thy ſoule ſhall be baniſhed from the face and bleſſed ſweet preſence of God and Chriſt, and thou ſhalt never ſee the face of God more. It is ſaid, *Act.* 20. that *they wept ſore, becauſe they ſhould ſee Pauls face no more.* Oh, thou ſhalt never ſee the face of God, Chriſt, Saints, and Angels more. O heavie doome to famiſh and pine away for ever without one bit of bread to comfort thee, one ſmile of God to refreſh thee. Men that have their ſores running upon them, muſt be ſhut up from the

the presence of men sound and whole. Oh, thy sinnes like plague-sores runne on thee, therefore thou must be shut out like a dogge from the presence of God, and all his people, 2 *Thes.* 1. 9.

2. 2. God shall set himselfe like a consuming infinite fire against thee, and tread thee under his feet, who hast by sinne trod him and his glory under foot all thy life. A man may devise exquisite torments for another, and great power, may make a little sticke to lay on heavie strokes: but great power stirred up to strike from great fury and wrath, makes the stroke deadly: I tell thee, all the wisedome of God shall then be set against thee to devise torments for thee, *Mich.* 1. 3. there was never such wrath felt or conceived as the Lord hath devised against thee that livest and dyest in thy naturall estate: Hence it is called *wrath to come*, 1 *Thes.* 1. *ult.* The torment which wisedome shall devise, the almighty power of God shall inflict upon thee, so as there was never such power seene in making the world, as in

in holding a poore creature under the wrath, that holds up the ſoule in being with one hand, and beats it with the other, ever burning like fire againſt a creature, and yet that creature never burnt up, *Rom.* 9. 22. Thinke not this crueltie, it's juſtice; what cares God for a vile wretch whom nothing can make good while it lives. If we have been long in hewing a block, and we can make no meet veſſell of it, put it to no good uſe for our ſelves, we caſt it into the fire: God heweth thee by *Sermons, ſickneſſe, loſſes*, and *croſſes*, ſudden *death, mercies* and *miſeries*, yet nothing makes thee better; what ſhould God doe with thee, but caſt thee hence? Oh conſider of this wrath before you feele it. I had rather have all the world burning about mine eares, than to have one blaſting frowne from the bleſſed face of an infinite and dreadfull God. Thou canſt not indure the torment of a little kitchin-fire on the tip of thy finger, not one halfe houre together: how wilt thou beare the fury of this infinite endleſſe con-

ſuming

ſuming fire in body and ſoule throughout all eternitie?

3. 3. The never-dying worme of a guiltie conſcience ſhall torment thee, as if thou hadſt ſwallowed downe a living poyſonfull ſnake, which ſhall lie gnawing and biting thine heart for ſin paſt, day & night. And this worm ſhall torme̅t by ſhewing the cauſe of thy miſery, that is, that thou didſt never care for him that ſhould have ſaved thee. By ſhewing thee alſo thy ſins againſt the Law, by ſhewing thee thy ſloath, whereby thy happineſſe is loſt. Then ſhall thy conſcience gnaw to thinke, ſo many nights I went to bed without prayer, and ſo many dayes and houres I ſpent in feaſting and fooliſh ſporting. Oh if I had ſpent halfe that time now miſ-ſpent, in praying, in mourning, in meditation, yonder in heaven had I beene. By ſhewing thee alſo the means that thou once hadſt to avoid this miſery; ſuch a Miniſter I heard once, that told me of my particular ſinnes, as if he had been told of me: ſuch a friend perſwaded me once to turne over a new leafe:

leafe: I remember ſo many knocks God gave at this iron heart of mine, ſo many mercies the Lord ſent, but oh no meanes could prevaile with me. Laſtly, by ſhewing thee how eaſily thou mighteſt have avoided all theſe miſeries. Oh, once I was almoſt perſwaded to be a Chriſtian, but I ſuffered my heart to grow dead, & fell to looſe company, and ſo loſt all. The Lord Jeſus came unto my doore and knocked, and if I had done that for Chriſt, which I did for the Devill many a time, to open at his knocks, I had beene ſaved. A thouſand ſuch bites will this worme give at thine heart, which ſhall make thee cry out, O time, time, O Sermons, Sermons; O my hopes and my helpes are now loſt, that once I had to ſave my loſt ſoule.

4. Thou ſhalt take up thy lodging for ever with Devills, and they ſhall be thy companions: Him thou haſt ſerved here, with him muſt thou dwell there. It ſcares men out of their wits almoſt to ſee the Devill, as they think, when they be alone; but what horrour ſhall 4.

shall fill thy soule when thou shalt be
Mat. 25. 41. banished from Angels societie, and come into the fellowship of Devills for ever?

5. 5. Thou shalt be filled with finall despaire. If a man be grievously sicke, it comforts him to thinke it will not last long. But if the Physitian tell him he must live all his life time in this extremitie, he thinkes the poorest beggar in a better estate than himselfe. Oh to thinke when thou hast been millions of yeares in thy sorrowes, then thou art no neerer thy end of bearing thy misery, then at the first comming in; Oh I might once have had mercy and Christ, but no hope now ever to have one glimpse of his face, or one good looke from him any more.

6. 6. Thou shalt vomit out blasphemous oathes & curses in the face of God the father for ever, & curse God that never elected thee, and curse the Lord Jesus that never shed one drop of bloud to redeeme thee, and curse God the holy Ghost that passed by thee, and never called thee, *Rev.* 10. 9. And here thou shalt

ſhalt lie and weepe and gnaſh thy teeth in ſpight againſt God and thy ſelfe, and roare and ſtamp and grow madde, that there thou muſt lie under the curſe of God for ever. Thus I ſay thou ſhalt lie blaſpheming, with Gods wrath like a pile of fire on thy ſoule burning, and flouds, nay ſeas, nay more, ſeas of teares (for thou ſhalt for ever lie weeping) ſhall never quench it. And here which way ſo ever thou lookeſt thou ſhalt ſee matter of everlaſting griefe. Look up to heaven, & there thou ſhalt ſee (oh) that God is for ever gone. Looke about thee, thou ſhalt ſee Devills quaking, curſing God; and thouſands, nay millions of ſinfull damned creatures crying and roaring out with dolefull ſhrikings: Oh the day that ever I was borne. Looke within thee, there is a guiltie conſcience gnawing. Looke to time paſt, oh thoſe golden dayes of grace, and ſweet ſeaſons of mercy are quite loſt and gone. Looke to time to come, there thou ſhalt behold evills, troopes and ſwarmes of ſorrowes, and woes, and raging waves,

and billowes of wrath comming roaring upon thee. Looke to time present, O not one houre or moment of ease or refreshing, but all curses meet together, and feeding upon one poore lost immortall soule, that never can be recovered againe. No God, no Christ, no Spirit to comfort thee, no Minister to preach unto thee, no friend to wipe away thy continuall teares, no Sunne to shine upon thee, not a bit of bread, not one drop of water to coole thy tongue.

This is the misery of every naturall man. Now doe not thou shift it from thy selfe, and say; *God is mercifull:* True, but it is *to very few*, as shall be proved. Tis a thousand to one if ever thou be one of that small number whom God hath picked out to escape this wrath to come. If thou doe not get the Lord Jesus to beare this wrath, farewell God, Christ, and Gods mercy for ever. And I am sure that it's no common evill which God gives to every wicked man; if Christ had shed seas of bloud, set thine heart at rest,

there

there is not one drop of it for thee, untill thou comest to see, and feele, and groane under this miserable estate. I tell thee, Christ is so farre from saving thee, that he is thine enemy: If Christ were here and should say; here is my blood for thee; if thou wilt but lye downe and mourne under the burden of thy misery, and yet for all his speeches, thy dry eyes weepe not, thy stout heart yeelds not, thy hard heart mournes not, as to say; Oh! I am a sinfull, lost, condemned, cursed, dead creature: what shall I doe? dost not thinke but he would turne away his face from thee, and say, oh! thou stony hard-hearted creature, wouldst thou have me save thee from thy misery, and yet thou wilt not groane, sigh, and mourne for deliverance to me, out of thy misery? if thou likest thine estate so well, and prizest me so little, perish in thy misery for ever.

Oh! labour to be humbled day and night under this thy woefull estate. Thou art guilty of *Adams* grievous sin;

The scope of knowing our miseries is to be humbled.

will this breake thine heart? *No*, Thou art dead in sinne, and top-full of all sinne, will this breake thine heart? *No*, Whatsoever thou doest, hast done, shalt doe, remaining in this estate, is sinne, will this breake thine heart? *No*. God is thine enemy, and thou hast lost him, will this breake thine heart? *No*. Thou art condemned to die eternally; Sathan is thy Jaylor, thou art bound hand and foote in the bolts of thy sinnes, and cast into utter darknesse, and ready every moment to drop into hell, will this breake thine heart? *No*. Thou must dye, and after that appeare before the Lord to Judgement; and then beare Gods everlasting insupportable wrath, which rends the rockes, and burnes downe to the bottome of hell; will this breake thine hard heart man? *No*. Then fare-well Christ for ever, never look to see a Christ, untill thou dost come to feele thy misery out of Christ. Labour therefore for this, and the Lord will reveale the Brazen Ser-

pent,

repent, when thou art in thine owne ſenſe and feeling ſtung to death with thy fiery Serpents.

So I come to open the Fourth Principall Point, *viz.*

Chap. IIII.

That the Lord Jesus Christ is the onely means of Redemption and deliverance out of this estate, *Eph.* 1.7. *In whom wee have redemption through his bloud:* which plainly demonstrates, that

Doct. *Jesus Christ is the onely means of mans Redemption and deliverance out of his bondage and miserable estate.* And this is the Doctrine I shall now insist upon.

When the Israelites were in bondage and misery, he sends *Moses* to deliver them. When they were in *Babylon*, he stirreth up *Cyrus* to open the prison-gates to them. But when man is in misery, he sends the Lord Jesus, God and man, to redeeme him, *Act.* 4. 12.

Quest. *Quest.* How doth Christ redeeme men out of this misery?

Ans. 1. *Answ.* By *paying a price for them,* 1 *Cor.* 6. *ult.* Gods mercy will be manifested in saving some, and his justice must

must be satisfied by having satisfaction or price made and paid for mans sinne.

Hence Christ satisfieth Gods Iustice.

1. How men are redeemed.

First, by standing in the roome of all them whom mercy decreeth to save. A Suretie standeth in the roome of a debter, *Heb.* 7. 22. As the first *Adam* stood in the roome of all mankinde fallen: So Christ standeth in the roome of all men rising, or to be restored againe.

2.

Secondly, by taking from them, in whose roome he stood, the eternall guilt of all their sinnes, and by assuming the guilt of all those sinnes unto himselfe, 2 *Cor.* 5. 22. Hence *Luther* said, Christ was the greatest sinner by imputation.

3.

Thirdly, by bearing the curse and wrath of God kindled against sinne. God is so holy, that when he seeth sin sticking onely by imputation to his owne Sonne, he will not spare him, but his wrath and curse must he beare, *Gal.* 3. 13. Christ drinks up the cup of

all the Elect at one draught, which they ſhould haue been ſipping, and drinking, and ſwelling, and tormented with millions of yeares.

4. Fourthly, By bringing into the preſence of God perfect righteouſneſſe, *Rom.* 5. 11. for this alſo Gods juſtice required *perfection*, conformitie to the Dan. 9. 24. Law, as well as (*perfect ſatisfaction*) ſuffering for the wrong offered to the Law-giver. Juſtice thus requiring theſe foure things, Chriſt ſatisfies Juſtice by performing them, and ſo payes the price.

II. II. Chriſt is a Redeemer by ſtrong hand. The firſt Redemption by price is finiſhed in Chriſts perſon, at his reſurrection: the ſecond is begun by the Spirit in mans vocation, and ended at the day of Judgement; as money is firſt paid for a Captive in *Turkey*, and then becauſe he cannot come to his owne Prince himſelfe, he is fetcht away by ſtrong hand.

Vſe 1. Here is incouragement to the vileſt ſinner, and comfort to the ſelfe-ſuccourleſſe and loſt ſinner, who haue ſpent

ſpent all their money, their *time* and *endeavours* upon theſe duties and ſtrivings, that have been but poore Phyſitians to them: Oh looke up here to the Lord Jeſus, who can doe that cure for thee in a moment, which all creatures cannot doe in many yeares. What bolts, what ſtrong fetters, what unruly luſts, temptations and miſeries art thou lockt into? Behold the Deliverer is come out of *Sion*, having ſatisfied Juſtice, and paid a price to ranſome poore Captives, *Luk.* 4. 18. with the Keyes of Heaven, Hell, and thy unruly heart, in his hand, to fetch thee out with great mercy and ſtrong hand; who knowes but thou poore priſoner of Hell, thou poore Captive of the Devill, thou poore ſhackled ſinner mayſt be one whom he is come for? Oh looke up to him, ſigh to Heaven for deliverance from him, and be glad and rejoyce at his comming.

This ſtrikes terrour to them, that though there is a meanes of deliverance, yet they lye in their miſery, never groane, never ſigh to the Lord Jeſus *Uſe* 2.

ſus for deliverance; nay, that rejoyce in their bondage, and dance to Hell in their bolts; nay, that are weary of deliverance, that ſit in the ſtockes, when they are at *prayers*, that come out of the Church, when the tedious Sermon runs ſomewhat beyond the houre; like priſoners out of a Jaile, that deſpiſe the Lord Ieſus, when he offers to open the doores, and ſo let them out of that miſerable eſtate. Oh poore creatures! is there a means of deliverance? and doſt thou neglect, nay deſpiſe it. Know it, that this will cut thine heart one day, when thou art hanging in thy gibbets in Hell, to ſee others ſtanding at Gods right hand, redeemed by Chriſt; thou mightſt have had ſhare in their honour, for there was a Deliverer come to ſave thee, but thou wouldſt have none of him. Oh thou wilt lye yelling in thoſe everlaſting burnings, and tare thy haire, and curſe thy ſelfe: from hence might I have been delivered, but I would not. Hath Chriſt delivered thee from Hell, and hath he not delivered thee from thine Ale-

Ale-house? Hath Christ delivered thee from Sathans societie, when he hath not delivered thee from thy loose company yet? Hath Christ delivered thee from burning, when thy faggots, thy sins, grow in thee? Is Christs bloud thine, that mak'st no more account of it, nor feelest no more vertue from it, than in the bloud of a chicken? Art thou redeemed, dost thou hope by Christ to be saved, that didst never see, nor feele, nor sigh under thy bondage? Oh! the devils will keepe holiday (as it were) in hell, in respect of thee, who shalt mourne under Gods wrath, and lament. Oh there was a meanes to deliver us out of it, but thou shalt mourne for ever for thy misery. And this will bee a Bodkin at thine heart one day, to thinke there was a deliverer, but I wretch would none of him.

Use 3. Here likewise is matter of Reproofe, to such as seeke to come out of this misery from and by themselves. If they be *ignorant*, they hope to be saved by their good meaning and prayers.

ers. If *Civill*, by paying all they owe, and doing as they would be done by, and by doing no body any harme. If they be *troubled* about their *estates*, then they lick themselves whole by their mourning, repenting, and reforming. Oh poore stubble, canst thou stand before this consuming fire without sin? Canst thou make thy selfe a Christ for thy selfe? Canst thou beare & come from under an infinite wrath? canst thou bring in perfect righteousnesse into the presence of God? This Christ must doe, else he could not satisfie and redeeme. And if thou canst not doe thus, and hast no Christ, *desire* and *pray*, that heaven and earth shake, till thou hast worne thy tongue to the stumps, *endeavour* as much as thou canst, and others commend thee for a diligent Christian; *mourne* in some Wilderneſſe till doomes day, dig thy grave there with thy nayles, weepe buckets full of hourely teares, till thou canst weepe no more. *Fast* and *Pray* till thy skin and bones cleave together; *Promise* and *Purpose*, with full

full resolution to be better, nay *reforme* thy head, heart, life, & tongne, & fome, nay all sinnes, live like an Angell, shine like a Sunne, walke up and downe the world like a distressed Pilgrim going to another Countrey, so that all Christians commend and admire thee. Die ten thousand deaths, lie at the fire-backe in Hell so many millions of yeares as there be piles of grasse on the earth, or sands upon the Sea-shore, or starres in heaven, or motes in the Sun: I tell thee, not one sparke of Gods wrath against thy sinne, shall be, can be quenced by all these *duties*, nor by any of these sorrowes, or *teares*; for, these are not the bloud of Christ. Nay if all the Angels and Saints in heaven and earth should pray for thee, these cannot deliver thee, for they are not the bloud of Christ. Nay, God as a Creator having made a Law, will not forgive one sinne without the bloud of Christ; Nay, Christs bloud will not doe it neither, if thou doest joyne never so little, that thou hast or doest, unto Jesus Christ, and makest thy selfe

Gal. 5. 2.

or

of any of thy duties coparteners with Christ in that great worke of saving thee. Cry out therefore as that blessed Martyr did, *None but Christ, none but Christ.*

Use 4. Take heed of neglecting or rejecting so great salvation by Jesus Christ. Take heed of spilling this potion, that onely can cure thee.

Obj. But thou wilt say, this meanes of Redemption is onely appointed for some, it is not intended for all, therefore not for me, therefore how can I reject Christ?

Answ. It is true, Christ spent not his breath to pray for all, *John* 17. 9. much lesse his bloud for all; therefore he was never intended as a Redeemer of all, But that he is not intended as a Deliverer of thee. How doth this follow? How dost thou know this?

But secondly, I say; Though Christ be not intended for *all*, yet he is *offered* unto all, and therefore unto thee. And the ground is this chiefly.

The offer of Christ *universall*, and why.

The universall offer of Christ ariseth

seth not from Christs Priestly office immediately, but from his Kingly office, whereby the Father having given him all power and dominion in heaven and earth, he hereupon commands all men to stoop unto him, and likewise bids all his Disciples and all their successours to goe and preach the Gospel to every creature under Heaven, Mat. 28. 18, 19. For Christ doth not immediately offer himselfe to all men as a Saviour, whereby they may be incouraged to serve him as a King: but first as a King commanding them to cast away their weapons, and stoop unto his Scepter, and depend upon his free mercy, acknowledging, if ever he save me, I will blesse him; if he damne me, his Name is righteous in so dealing with me. Mark. 16. 15.

But that I may fasten this exhortation, I will shew these foure things.

I. The Lord Iesus is offered to every particular person: which I will shew thus. What hast thou to say against it, that thou doest doubt of it? It may be thou wilt plead. I. The offer of Christ universall, & wherein.

Oh,

Obj. Oh, I am so ignorant of my selfe God, Christ, or his will, that surely the Lord offers no Christ to me.

Ans. Yes, but he doth, though thou lyest in utter darknesse. Our blessed Saviour

Prov. 9. 4. glorified his Father, for *revealing* the mystery of the Gospell to *simple men*, neglecting those that carried the chiefe *reputation* of wisdome in the world. The parts of none are so low, as that

2 Cor. 5. 20. they are beneath the gracious regard of Christ. God bestoweth the best fruits of his love upon meane and weake persons *here*, that he might confound the pride of flesh the more. Where it pleaseth him to make his choice, and to exalt his mercy, he passeth by no degree

Pro. 1. 22, 23. of wit, though never so uncapable.

Obj. But thou wilt say; I am an enemy to God, and have a heart so stubborne and loath to yeeld; I have vexed him to the very heart by my transgressions.

Ans. Yet he beseecheth thee to be reconciled. Put case thou hast been a sinner, and rebellious against God, yet so long as thou art not found amongst malicious opposers, and underminers of his

truth, never give way to despayring thoughts, thou hast a mercifull Saviour.

But I have despised the meanes of Reconciliation and rejected mercy. *Obj.*

Yet God calls thee to returne; *Thou hast played the Harlot with many lovers, yet turne* againe *to me, saith the Lord, Jer.* 3. 1. Cast thy selfe into the armes of Christ, and if thou perishest, perish there; if thou dost not, thou art sure to perish. If mercy be to be had any where, it is by seeking to Christ, not by turning from him. Herein appeares Christs love to thee, that he hath given thee a heart in some degree sensible; he might have given thee up to *hardnesse, securitie,* and *prophanenesse*; of all spirituall judgements the greatest. But he that dyed for his enemies, will in no wise refuse those the desire of whose soule is towards him. When the Prodigall set himselfe to returne to his Father, his Father stayes not for him, but meets him in the way. If our sinnes displease us, they shall never hurt us; but we shall be esteemed of *Ans.*

God to be, that which we desire and labour to be, *Psal.* 145. 19.

Obj. But can the Lord offer Christ to me, so poore, that have no strength, no faith, no grace, nor sense of my povertie.

Ans. Yes, even to thee; why should we except our selves, when Christ doth not except us. *Come unto me all yee that are weary and heavy laden.* Wee are therefore poore, because we know not our riches. We can never be in such a condition, wherein there will be just cause of utter despayre. *He that sits in darknesse, and seeth no light,* no light of comfort, no light of Gods countenance, *yet let him trust in the Name of the Lord.* Weaknesses doe not debarre us from mercy, nay, they incline God the more. The Husband is bound to beare with the wife, *as being the weaker vessell*; and shall we thinke God will exempt himselfe from his owne Rule, and not beare with his weake Spouse?

Obj. But is this offer made to me that cannot love, prize, nor desire the Lord Jesus.

Yes,

Yes, to thee, Christ knows how to pitty us in this case. We are weake, but we are his. A Father lookes not so much at the blemishes of his childe, as at his own nature in him; So Christ finds matter of love from any thing of his owne in us. A Christians carriage towards Christ may in many things be very offensive, and cause much strangeness, yet (so long as he resolves not upon any knowne evill) Christ will owne him, and he Christ. *Ans.*

Oh! but I have fallen from God oft, since he hath inlightned me; And doth he tender Christ to *mee*. *Obj.*

Thou must know that Christ hath married every beleeving soule to himselfe, and that where the work of grace is begun, sin looses strength by every new fall. If there be a spring of sinne in thee, there is a spring of mercy in God, and a fountaine daily opened to wash thy uncleanenesse in. *Adam* (indeed) lost all by once sinning; but we are under a better Covenant, a Covenant of Mercy, and are incouraged by the Sonne to goe to the Father every *Ans.*

day for the ſinnes of that day.

Obj. If I was willing to receive Chriſt, I might have Chriſt offered to me. But will the Lord offer him to ſuch a one as deſires not to have Chriſt?

Anſ. Yes, (ſayth our Saviour) I would have gathered you, as the *henne* gathereth her chickens under her wings, and you would not. Wee muſt know, a creating power cannot onely bring ſomething out of *nothing*, but contrary out of *contrary*; of unwilling, God can make us *a willing people*. There is a promiſe of *powring cleane water upon us*, and Chriſt hath taken upon him to purge his Spouſe, and make her fit for himſelfe.

What haſt thou now to plead againſt this ſtrange kindneſſe of the Lord in offering Chriſt to thee? Thou wilt ſay, it may be:

Obj. O! I feare time is paſt, Oh time is paſt. I might once have had Chriſt, but now mine heart is ſealed downe with hardneſſe, blindneſſe, unbeliefe; Oh! time is now gone.

Anſ. No, not ſo, ſee *Iſai.* 65. 1, 2, 3. All the

the day long God holdeth out his hands to a back-ſliding and rebellious people. Thy day of grace, thy day of meanes, thy day of life, thy day of Gods ſtriving with thee, and ſtirring of thee, ſtill laſts.

But if God be ſo willing to ſave, and ſo prodigall of his Chriſt, why doth he not give me Chriſt, or draw me to Chriſt? *Obj.*

I anſwer. What command doſt thou looke for to draw thee to Chriſt, but this word, *Come*; Oh come thou poore, forlorne, loſt, blind, curſed, nothing, I will ſave thee, I will enrich thee, I will forgive thee, I will enlighten thee, I will bleſſe thee, I will be all things unto thee, doe all things for thee. May not this winne and melt the heart of a Devill? *Anſ.*

II. Upon what conditions may Chriſt be had? *Queſt.*

Make an exchange of what thou art or haſt with Chriſt, for what Chriſt is or hath; and ſo taking him, (like the wiſe Merchant the *Pearle*) thou ſhalt have Salvation with him. *Anſ.*

On what termes Christ may be had.

Now this Exchange lyeth in these foure things chiefly.

1. First, give away thy *selfe* to him, *head, heart, tongue, body, soule*, and he will give away himselfe unto thee, *Cant. 6. 3.* yea he will stand in thy roome in Heaven, that thou maist triumph and say, I am already in Heaven, glorified in him. I see Gods blessed face in Christ, I have conquered Death, Hell, and the Devill in him.

2. Secondly, Give away all thy *sinnes* to Christ, confesse them, leave them, cast them upon the Lord Jesus, so as to receive power from him to forsake them. And he will be made sinne for thee, to take them away from thee, *1 Joh. 1. 9.*

3. Thirdly, Give away thine *honour, pleasure, profit, life*, for him; he will give away his Crowne and honour, life, and all to thee, *Luk. 18.* Let nothing be sweet unto thee but *him*, and nothing shall be sweet unto him but *thee*.

4. Fourthly, Give away thy Rags, forsake thine owne Righteousnesse for him,

him, he will give away all his Robes and Righteouſneſſe to thee, *Phil.* 3 8, 9. Thou ſhalt ſtand as glorious in the ſight of God, howſoever thou art a poore ſnake in thy ſelfe, as an Angel, nay, as all the Angels, becauſe cloathed with his Sonne Chriſt Jeſus his Righteouſneſſe.

Now tell me, will you have Chriſt? He is offered to you. Yes, you will all ſay: Yea, with all mine heart. But will you have him on theſe termes? upon theſe IIII conditions?

Now becauſe men will flatter themſelves, and ſay, Yes.

III. I will ſhew you foure ſorts of people that reject Chriſt thus offered. III. Foure ſorts of people that reject Chriſt.

First, *The ſleighty unbeleever*; that when he heares of an offer of Chriſt, and ſhould wonder at the love of the Lord in doing this; he makes nothing of it, but goes from the Church, and ſayes, Wee muſt give Miniſters the wall in the Pulpit; and, poore men, they muſt have ſomewhat to ſay and preach for their living: There was a good plaine Sermon to day, the man 1.

seemes to meane well, but I thinke he be no great Scholler; and so makes no more of the offer of *Christ*, then of the offer of a straw at their feet. If a good bargaine be offered them, they will forget all their businesse to accomplish that; yet they make light of this offer, *Matth.* 22. 5.

2. Secondly, *The desperate unbeleever*: that seeing his sinnes to be so great, and feeling his heart so hard, and finding but little good from God, since he sought for helpe, (like *Cain*,) flyeth from the presence of the Lord; like a mad Lyon he breakes his chaines of restraining grace, and runneth roaring after his prey, after his cups, queanes, lusts, &c. and so will not honour Christ with such a great cure of such great sinnes, that he shall never have the credit of it, nor will be beholding to him for such a kindnesse.

3. Thirdly, *The presumptuous unbeleever*: that seeing what sinnes he hath committed, and it may be having a little touch and some sorrow for his sinnes, catcheth at Christ, hoping to be saved by him before ever he come to be loaden with sinne as the greatest evill, or Gods wrath kindled against him as his greatest curse; and so catching at *Christ*, hopes he hath Christ, and hoping he hath Christ already, shuts out Christ for the future, and so rejects him,

him, *Mich.* 3. 11. You ſhall have theſe men and women complaine never of the want, but onely of the weakneſſe of their Faith, & they will not be beaten off from thence; let them heare never ſo much of their miſery, nor ſee never ſo much of their ſinnes, yet they will not be beaten off from truſting to Chriſt.

Fourthly, *The tottering doubtfull unbeleever*: one that is in a queſtion whether he had beſt have Chriſt or no. He ſeeth ſome good in Chriſt that he would gladly have him for, as, there I ſhall have Heaven, and pardon, and grace, and peace, and yet he ſeeth many things he diſlikes with Chriſt; as, namely, then farewell merry meetings, paſtimes, Cards and Dice, pleaſure and ſinfull games; and hence they totter this way and that way, not knowing whether they have beſt have Chriſt or no, *Iames* 1. 6, 7. theſe people reject Jeſus Chriſt. 4.

IV. And now come and ſee the greatneſſe of this ſinne. IV. The great evill in rejecting Chriſt.

1. It's a moſt *bloudy ſinne*, it's a trampling under foot the bloud of the Sonne of God, *Heb.* 10. 21. 1.

2. It's a moſt *diſhonouring ſinne*; for, as by the firſt act of Faith, a man glorifieth God by obeying all the Law at an inſtant in Chriſt: ſo, by rejecting him thou doſt 2.

breake

breake all those Lawes of God in an instant, and so doest dishonour him.

3. 3. It's a most *ungratefull sinne*, it's despising Gods greatest love, which the Lord takes most heavily.

4. 4. It is a *most inexcusable sinne*; for what have you to cast against *Jesus Christ*? Oh, my sinnes are so great, thou wilt say. But take *Christ*, his Bloud will wash thee from all thy sinnes.

Obj. Oh! but mine heart is hard, and my minde blind.

Ans. Yea, but take me, and I will breake thine heart, open thine eyes. A new heart is Gods gift, and he hath promised to create it in us.

Obj. Oh! but then I must forsake all my pleasures.

Ans. Thou shalt have them fully, continually, infinitely in Christ.

Obj. Oh! but I cannot take Christ.

Ans. Oh! but Christ can give thee an hand to receive him, as well as give away himselfe.

5. 5. It is a *most heavie sinne*. What sinne will gripe so in Hell, as this? *Joh.* 3. 19. God the Father shall strike the Devils for breaking the Law of the Creation, but God the Sonne shall strike thee, and the Comforter himselfe shall set himselfe against thee, for despising the meanes and offers of Re-

Redemption. The Devils might never have had mercy, but thou ſhalt think with anguiſh, and vexation, and madneſſe of heart, I might have had a Chriſt, he was offered unto me; mercy wooed this ſtubborne proud heart to yeeld. But, O Rocke of Adamant that I was, it did not affect me. Oh flie ſpeedily to this Citie of Refuge, leaſt the purſuer of bloud overtake thee.

Uſe 5. Away then out of your ſelves to the Lord Jeſus. Heaven and earth leave thee, and have forſaken thee: now there is but one more that can doe thee good, and deliver thy ſoule from endleſſe ſorrow: go to him, and take hold on him, not with the hand of preſumption & love to thy ſelfe, to ſave thy ſelfe, but with the hand of faith and love to him, to honour him.

Obj. I am well enough already, what tell you me of Chriſt:

Anſ. This is the damning ſinne of theſe times, when men have Chriſt offered unto them, foretelling them elſe of wrath to come, they ſay they are well; hence feeling no judgement here, they feare no wrath hereafter; hence being well, they ſeele no need of Chriſt; hence till they dye, they never ſeeke out for a Saviour. Men will not come into the Arke already made for them, before the floud ariſe. The world makes ſo much

much of those it nurseth up, that they are unwilling to come to heaven, when they are called to come home.

Obj. But it may be Christ hath not redeemed me, nor shed his bloud for me, therefore why should I goe to him?

Ans. It may be it is true, may be not, yet doe thou venture as those, *Joel* 2. *who knowes but the Lord may returne?* It is true, God hath elected but few, and so the Son hath shed his bloud, and dyed but for a few, yet this is no excuse for thee, to lie downe and say, what should I seeke out of my selfe for succour? Thou must in this case venture and try, as many men amongst us do now, who hearing of one good Living fallen, twenty of them will goe and seeke for it, although they know onely one shall have it. Therefore say as those Lepers in *Samaria*; if I stay here in my sinnes, I die; if I goe out to the Campe of the *Syrians*, wee may live, we can but die however: if I goe out to Christ, I may get mercy, however I can but dye, and it is better to dye at Christs feete, than in thine owne puddle. Content not your selves therefore with your bare reformation and amending your lives, this is but to crosse the debt in thine owne booke, it remaineth uncancelled in the Creditors booke still: but goe, take, offer up this eternall sacrifice before the

eyes

eyes of God the Father, and cry guiltie at his barre, and looke for mercy from him; ſigh under thy bondage, that as *Moſes* was ſent unto the *Iſraelites*, ſo may Chriſt be ſent into thy ſoule. Reſt not therefore in the ſight or ſenſe of a helpleſſe condition; ſaying, I cannot helpe my ſelfe unleſſe Chriſt doth: ſigh unto the Lord Jeſus in Heaven for ſuccour, and admire the Lord for ever; that when there was no helpe, and when he might have raiſed out of the ſtones children to praiſe him; yet he ſhould ſend his Sonne out of his boſome to ſave thee. So much for this particular; The fifth *Divine Principle* followes to be handled.

Chap. V.

That thoſe that are ſaved out of this eſtate, are very few, and that thoſe that are ſaved, are ſaved with very much difficultie, *Matth.7.14. Straight is the gate, and narrow is the way that leadeth unto life, and few there be that finde it.*

Here are two parts.

1. The paucitie of them that ſhall be ſaved; *few finde the way thither.*

2. The difficulty of being ſaved, *ſtraight and narrow is the way and gate unto life.*

Hence

Doct. 1.

Hence arise two Doctrines.

1. That the number of them that shall be saved is very small, *Luk.* 13. 24. the devill hath his drove and *swarmes* that goe to hell, as fast as Bees to their hive; Christ hath his *flock*, and that is but *a little* flock; hence Gods children are called *Jewells*, *Mal* 3. 17. which commonly are kept secret, in respect of the other lumber in the house; hence they are called strangers and pilgrims, which are very few in respect of the inhabitants of the Countrey, through which they passe: hence they are called Sonnes of God, 1 *Joh.* 3. 2. *of the bloud royall*, which are few in respect of common subjects.

Luke 12. 32.

But see the truth of this point in these two things.

Few saved in all ages.

First, Looke to all ages and times of the world. Secondly, to all places and persons in the world, and wee shall see few men were saved.

I.

I. Looke to all ages, and we shall finde but a handfull saved. Assoone as ever the Lord began to keepe house, and there were but two families in it, there was a bloudy *Cain* living, and a good *Abel* slaine. And as the world increased in number, so in wickednesse, *Gen.* 6. 12. it is said, *All flesh had corrupted their wayes*, and amongst so many thousand men, not one righteous but

but *Noah*, and his family; and yet in the Arke there crept in a curſed *Cham*.

Afterwards, as *Abrahams* poſteritie increaſed, ſo we ſee their ſinne abounded. When his poſteritie was in *Egypt*, where one would thinke if ever men were good, now it would appeare, being ſo heavily afflicted by *Pharaoh*, being by ſo many miracles miraculouſly delivered by the hand of *Moſes*; yet moſt of theſe God was wroth with, *Heb.* 3. 12 and onely two of them, *Caleb* and *Joſhua* went into *Canaan*, a type of Heaven. Looke into *Salomons* time, what glorious times! what great profeſſion was there then! yet after his death, *ten Tribes* fell to the odious ſin of Idolatry, following the command of *Jeraboam* their King. Looke further into *Iſaiahs* time, when there were multitudes of ſacrifices and prayers, *Iſay* 1. 11. yet then there was but *a remnant*, nay a very *little* remnant, that ſhould be ſaved. And looke to the time of Chriſts comming in the fleſh (for I pick out the beſt times of all) when one would thinke by ſuch Sermons he preached, ſuch miracles he wrought, ſuch a life as he led, all the *Jewes* ſhould have entertained him, yet 'tis ſaid, *He came unto his owne, and they received him not*. So few, that Chriſt himſelfe admires at one good *Nathaniel*, Behold *an Iſraelite in whom there is*

Iſa. 1. 9.

Joh. 1. 11.

no

no guile. In the Apoſtles time, many indeed were converted, but few comparatively, and amongſt the beſt Churches many bad: as that at *Philippi*, *Phil.* 3. 18. many had a name to live, but were dead; and *few* onely kept their garments unſpotted. And preſently after the Apoſtles time, *many grievous wolves came and devoured the ſheepe*; and ſo in ſucceeding ages, *Rev.* 12. 9. *all the earth wondered at the whore in Scarlet.*

Rev. 3. 4.

Act. 20. 28 29, 30.

And in *Luthers* time, when the light began to ariſe againe, he ſaw ſo many carnall "Goſpellers, that he breaks out in one Ser-"mon into theſe ſpeeches; *God grant I may* "*never live to ſee thoſe bloudy dayes that are* "*comming upon an ungodly world.* *Latimer* ſaw ſo much prophaneneſſe in his time, that he thought verily Doomes day was juſt at hand. And have not our eyes ſeene in the *Palatinate*, where ſcarce one man in twenty that ſtood out, but fell from their glorious profeſſion to Popery, as faſt as leaves fall in Autumne. Who would have thought there had lurked ſuch hearts under ſuch a ſhew of deteſting Popery, as was among them before. And at Chriſts comming, *ſhall he finde faith on the earth?*

Few ſhall be ſaved in all places.

2. Let us looke into all places and perſons, and ſee how few ſhall be ſaved. The world is now ſplit into foure parts, *Europe*, *Aſia*, *Africa*, and *America*: and the three biggeſt

biggeſt parts are drowned in a deluge of prophaneneſſe and ſuperſtition; they do not ſo much as profeſſe Chriſt; you may ſee the ſentence of death writ on theſe mens foreheads, *Ier.*10. *ult.* But let us looke upon the beſt part of the world, and that is *Europe*, how few ſhall be ſaved there. Firſt, the *Greciã* church, howſoever now in theſe dayes, their good Patriarch of *Conſtantinople* is about a generall Reformation among them, and hath done much good, yet are they for the preſent, and have been for the moſt part of them without the ſaving meanes of knowledge. They content themſelves with their old ſuperſtitions, having little or no Preaching at all. And for the other parts, as *Italy*, *Spaine*, *France*, *Germany*, for the moſt part they are Popiſh; and ſee the end of theſe men, 2 *Theſ.*1.9. And now amongſt them that carry the badge of honeſty, I will not ſpeake what mine eares have heard, & my heart beleeves concerning other Churches: I will come into our owne Church of *England*, which is the moſt flouriſhing

Church in the world: never had church such Preachers, such meanes, yet have we not some Chappels and Churches stand as dark lanthornes without light, where people are led with blind, or idle, or licentious Ministers, and so both fall into the ditch?

Few shall be saved in *England*. 1 Cor. 1. 29.

Nay, even amongst them that have the meanes of grace, but few shall be saved. It may be sometimes amongst ninetie nine in a Parish, Christ sends a Minister to call some *one* lost Sheepe, *Matth.* 13. Three grounds were bad where the seede was sowne, and onely one ground good. It's a strange speech of *Chrysostome* in his fourth Sermon to the people of *Antioch*, where he was much beloved, and did much good. "How many doe you thinke (saith he) "shall be saved in this Citie? It will "be an hard speech to you, but I will "speake it; though here be so many "thousands of you, yet there cannot "be found *a hundred* that shall be sa-"ved, and I doubt of them too; for "what villany is there among youth? "what sloth in old men? and so he goes on:

Luk. 15. 24, 25.

on: So say I, never tell me, we are baptized, and are Christians, and trust to Christ; let us but separate the Goates from the Sheepe, and exclude none, but such as the Scripture doth, and sets a crosse upon their doores, with, *Lord have mercy upon them*, and we shall see, onely few in the Citie shall be saved.

1. Cast out all the *Prophane people* among us, as drunkards, swearers, whores, lyers, which the Scripture brands for blacke Sheepe, and condemnes them in a hundred places. 1.

2. Set by all *Civill men*, that are but Wolves chained up, tame devils, swine in a faire meadow, that pay all they owe, and doe no body any harme, yet do none any great good, that plead for themselves and say, who can say black is mine eye? These are righteous men, whom Christ never came to call, for he came not to call the righteous, but sinners to repentance.

3. Cast by all *Hypocrites*, that like stage-players, in the sight of others, act the parts of Kings and honest men; when looke upon them in their ty-

ring houſe, they are but baſe varlets.

4. *Formall Profeſſors*, and *Carnall Goſpellers*, that have a thing like *faith*, and like *ſorrow*, and like true *repentance*, and like good *deſires*, but yet they be but pictures, they deceive others and themſelves too, 2 *Tim.* 3. 5.

2. Set by theſe foure ſorts, how few then are to be ſaved, even among them that are hatcht in the boſome of the Church?

Uſe 1. Firſt, Here then is an uſe of *incouragement*. Be not diſcouraged by the name of ſingularitie. What? doe you thinke your ſelfe wiſer than others? and ſhall none be ſaved but ſuch as are ſo preciſe as Miniſters prate? are you wiſer than others, that you thinke none ſhall goe to heaven but your ſelfe? I tell you, if you would be ſaved, you muſt be ſingular men, not out of *faſhion*, but out of *conſcience*, Act. 24. 16. Tit. 2. 14.

Uſe 2. Secondly, Here is matter of *terrour* to all thoſe that be of opinion, that few ſhall be ſaved; and therfore when they are convinced of the danger of ſin by the Word, they fly to this ſhelter, if I be

be damned, it will be woe to many more beſides me then; as though moſt ſhould not be damned. Oh yes, the moſt of them that live in the Church ſhall periſh. And this made an Hermit, which *Theodoret* mentions, to live fifteen yeares in a Cell in a deſolate wilderneſſe, with nothing but bread and water, and yet doubted after all his ſorrow, whether he ſhould be ſaved or no. Oh, Gods wrath is heavie which thou ſhalt one day beare.

Thirdly, This miniſtreth *exhortation* to all confident people, that think they beleeve, and ſay, they doubt not but to be ſaved, and hence doe not much feare death. Oh, learne hence to ſuſpect and feare your eſtates, and feare it ſo much, that thou canſt not be quiet, untill thou haſt got ſome aſſurance thou ſhalt be ſaved. When Chriſt told his Diſciples that one of them ſhould betray him, they all ſaid, *Maſter, is it I?* but if he had ſaid, eleven of them ſhould betray him, all except one, would they not all conclude, *Surely it is I.*: If the Lord had ſaid, onely *few* ſhall be damned. *Uſe 3.*

ned, every man might ſeare, it may be it is I; but now he ſaith, *moſt* ſhall, every man may cry out and ſay, Surely it is I. No humble heart, but is driven to and fro with many ſtinging feares this way, yet there is a generation of preſumptuous, brazen-faced, bold people, that confidently thinke of themſelves, as the *Jewes* of the *Phariſees*, (being ſo holy and ſtrict) that if God ſave but two in the world, they ſhall make one.

The child of God indeed is bold as a Lion; but he hath Gods Spirit and promiſe, aſſuring him of his eternall welfare. But I ſpeake of divers that have no ſound ground to prove this point, (which they pertinaciouſly defend) that they ſhall be ſaved. This confident humour rageth moſt of all in our old profeſſors at large, who thinke, that's a jeſt indeed, that having been of a good beliefe ſo long, that they now ſhould be ſo farre behind-hand, as to begin the worke, and lay the foundation a-new. And not onely among theſe, but amongſt divers ſorts of people,

ple, whom the Devill never troubles, becauſe he is ſure of them already, and therefore cryes peace in their eares, whoſe *conſciences* never trouble them, becauſe *that* hath ſhut it's eyes; and hence they ſleepe, and ſleeping dreame that God is mercifull unto them, and will be ſo; yet never ſee they are deceived, untill they awake with the flames of hell about their eares; and the *world* troubles them not, they have their hearts deſire here, becauſe they are friends to it, & ſo enemies to God. And *Miniſters* never trouble them, for they have none ſuch as are fit for that worke neere them; or if they have, they can ſit and ſleepe in the Church, or chooſe whether they will beleeve him. And their *friends* never trouble them, becauſe they are afraide to diſpleaſe them. And *God* himſelfe never troubles them, becauſe that time is to come hereafter. This one truth well pondered and thought on, may damp thine heart, and make thy conſcience fly in thy face, & ſay, *thou art the man*; it may be there are better in hell than

thy ſelfe that art ſo confident; and therefore tell me what haſt thou to ſay for thy ſelfe, that thou ſhalt be ſaved; in what thing haſt thou gone beyond them that *thinke they are rich, and want nothing, who yet are poore, blinde, miſerable and naked?*

Obj. 1. Thou wilt ſay happily, firſt, I have left my ſinnes I once lived in, and am now no drunkard, no ſwearer, no lyer, &c.

Anſ. I anſwer, thou mayeſt be waſht from thy mire, (the pollution of the world,) and yet be a ſwine in Gods account, 2 *Pet.* 2. 20. thou mayeſt live a blameleſſe, innocent, honeſt, ſmooth life, and yet be a miſerable creature ſtill, *Phil.* 3. 6.

Obj. 2. But I pray, and that often.

Anſ. This thou mayeſt doe, and yet never be ſaved, *Iſay* 1. 11. *To what purpoſe doe your multitude of ſacrifices?* Nay, thou mayeſt pray with much affection, with a good heart, as thou thinkeſt, yet a thouſand miles off from being ſaved, *Prov.* 1. 28.

Obj. 3. But I faſt ſometimes as well as pray.

So

So did the Scribes and Phariſees, even twice a week, which could not be publique but private faſts. And yet this righteouſneſſe could never ſave them. *Anſ.*

But I heare the Word of God, and like the beſt Preachers. *Obj.4.*

This thou mayeſt doe too, and yet never be ſaved. Nay, thou mayeſt ſo heare, as to receive much *joy* and comfort in hearing, nay to beleeve and catch hold on Chriſt, and ſo ſay and thinke *he is thine*, and yet not be ſaved; as the ſtony ground did, *Mat.* 13. who heard the word with *joy*, and for a *ſeaſon* beleeved. *Anſ.* Ezek. 33. 31, 32.

I reade the Scriptures often. *Obj.5.*

This you may doe too, and yet never be ſaved; as the Phariſees, who were ſo perfect in reading the Bible, that Chriſt needed but onely ſay, *It hath been ſaid of old time*, for thy knew the text and place well enough without intimation. *Anſ.*

But I am grieved, and am ſorrowfull, and repent for my ſinnes paſt. *Obj.6.*

Judas did thus, *Math.* 27. 3. he repents himſelfe with a legall repentance for *Anſ.*

for feare of hell, and with a naturall sorrow for dealing so unkindly with Christ, in betraying not onely of bloud, but innocent bloud. True humiliation is ever accompanied with heartie reformation.

Obj.7. Oh! but I love good men, and their company.

Anſ. So did the *five fooliſh Virgins* love the company, and (at the time of *extremitie*) the very *oyle* and *grace* of the *wiſe*, yet they were locked out of the gates of mercy.

Obj. 8. But God hath given me more *knowledge* than others, or then I my ſelfe had once.

Anſ. This thou mayeſt have, and be able to teach others, and thinke ſo of thy ſelfe too, and yet never be ſaved.

Rom.2.18

Obj.9. But I keepe the Lords day ſtrictly.

Anſ. So did the *Jewes*, whom yet Chriſt condemned, and were never ſaved.

Obj.10. I have very many good *deſires* and *endeavours* to get Heaven.

Anſ. Theſe thou & thouſands may have, and yet miſſe of Heaven.

Many

Many ſhall *ſeeke* to enter in at that narrow gate, and not be able. Luk. 13. 24.

True, thou wilt ſay; many men doe many duties, but without any *life* or *Zeale*. I am zealous. *Obj.* 11.

So thou mayeſt be, and yet never ſaved; as *Jehu*; *Paul* was zealous when he was a Pharifee, and if he was ſo for a falſe Religion and a bad cauſe, why much more mayeſt thou be for a good cauſe; *ſo zealous*, as not onely to cry out againſt prophaneneſſe in the wicked, but civill honeſtie of others, and hypocriſie of others, yea, even of the coldneſſe of the beſt of Gods people: thou mayeſt be the fore-horſe in the teame, and the ring-leader of good exerciſes amongſt the beſt men, (as *Joaſh* a wicked King was the firſt that complained of the negligence of his beſt Officers in not repairing the Temple) and ſo ſtirre them up unto it: Nay, thou mayeſt be ſo forward as to be perſecuted, and not yeeld an inch, nor ſhrinke in the wetting, but mayeſt manfully and courageouſly ſtand it out in time of perſecution, as *Anſ.* Phil. 3. 6. 11. 2 Chron. 44. 4, 5, 6.

as the *thorny ground did*: ſo zealous thou mayſt be, as to like beſt of, and to flock moſt unto the moſt zealous preachers that ſearch mens cõſciences beſt, as the whole Countrey of *Judea* came flocking to *Johns* Miniſtry, and delighted to heare him for a ſeaſon, nay thou mayſt be zealous, as to take ſweet delight in doing of all theſe things, *Iſay* 58.2,3. *they delight in approaching neare unto God*, yet come ſhort of heaven.

*Obj.*12. But thou wilt ſay; True, many a man rides poſt, that breaks his neck at laſt: many a man is zealous, but his fire is ſoone quench'd, & his zeale is ſoone ſpent; they hold not out. Whereas I am conſtant, and perſevere in godly courſes.

Anſ. So did that young man, yet he was a graceleſſe man, *Matth.* 19.20. *All theſe things have I done from my youth*: what lack I yet?

*Obj.*13. It is true, Hypocrites may perſevere, but they know themſelves to be naught all the while, and ſo deceive others: but I am perſwaded that I am in Gods favour, and in a ſafe and happie eſtate, ſince

ſince I doe all with a good heart for God.

This thou mayeſt verily think of thy ſelfe, and yet be deceived, and damned, and goe to the Devill at laſt. *There is a way* (ſaith *Salomon*) *that ſeemeth right to a man, but the end thereof is the way of death.* For he is an hypocrite, not onely that makes a ſeeming outward ſhew of what he hath not, but alſo that hath a true ſhew of what indeed there is not. The firſt ſort of hypocrites deceive others onely; the latter, having ſome inward, yet common worke, deceive themſelves too. *Jam.* 1. 26. *If any man ſeeme to be religious* (ſo many are, and ſo deceive the world) but it is added, *deceiving his own ſoule.* Nay, thou mayſt goe ſo fairely, and live ſo honeſtly, that all the beſt Chriſtians about thee may thinke well of thee, & never ſuſpect thee, and ſo mayſt paſſe through the world, and dye with a deluded comfort, that thou ſhalt goe to heaven, and be canonized for a Saint in thy funerall Sermon, & never know thou art counterfeit, till the LORD brings

Anſ.

Pro. 14. 12.

brings thee to thy ſtrict and laſt examination, and ſo thou receiveſt that dreadfull ſentence, *Goe yee curſed:* ſo it
Matth. 25. was with the *Five fooliſh Virgins* that were never diſcovered by the *wiſe*, nor by themſelves, untill the gate of grace was ſhut upon them; If thou haſt therefore no better evidences to ſhew for thy ſelfe, that thine eſtate is good, then theſe, Ile not give a pinnes point for all thy flattering falſe hopes of being ſaved: but it may be, thou haſt never yet come ſo farre as to this pitch; and if not, Lord, what will become of thee? Suſpect thy ſelfe much, and when in this Ship-wracke of ſoules thou ſeeſt ſo many thouſands ſinke, cry out, and conclude, It's a wonder of wonders, and a thouſand, and a thouſand to one, if ever thou commeſt ſafe to ſhoare.

Uſe 4. Oh! ſtrive then to be one of them that ſhall be ſaved, though it coſt thee thy bloud, and the loſſe of all that thou haſt; labour to goe beyond all thoſe that goe ſo farre, and yet periſh at the laſt. Doe not ſay, that ſeeing ſo few

ſhall

ſhall be ſaved, therefore this diſcourageth me from ſeeking, becauſe, all my labour may be in vaine. Conſider that Chriſt here makes another and a better uſe of it, *Luk.* 13. 24. Seeing that *many ſhall ſeeke*, and not enter, *therefore* (ſaith he) *ſtrive to enter in at the ſtraight gate*; venture at leaſt, and try what the Lord will doe for thee.

Wherein doth a childe of God, (and ſo how may I) goe beyond theſe hypocrites that goe ſo farre? *Queſt.*

In three things principally. *Anſ.*

1. Wherein a childe of God goeth beyond an Hypocrite.

Firſt, No unregenerate man, though he goe never ſo farre, let him doe never ſo much, but he lives in ſome one ſinne or other, ſecret or open, little or great. *Judas* went farre, but he was covetous. *Herod* went farre, but he loved his *Herodias*. Every dogge hath his kennell, every ſwine hath his ſwill, and every wicked man his luſt, for no unregenerate man hath fruition of God to content him, and there is no mans heart, but it muſt have ſome good to cõtent it; which good is to be found onely in the Fountaine of all good, and that

that is God; or in the ciſterne, and that is in the creatures: hence a man having loſt full content in God, he ſeekes for, & feeds upon contentment in the creature, which he makes a God to him, and here lyes his luſt or ſinne, which he muſt needs live in. Hence, aske thoſe men that goe very farre, and take their penny for good ſilver, and commend themſelves for their good deſires: I ſay, aske them, if they have no ſinne. Yes, ſay they, who can live without ſinne? and ſo they give way to ſinne, and therefore live in ſinne; Nay, commonly, all the duties, prayers, care, and zeale of the beſt Hypocrites, are to hide a luſt; as the whore in the *Proverbs*, that wipes her mouth, and goes to the Temple, and payes her vowes; or to feed their luſts; as *Jehu* his zeale againſt *Baal*, was to get a Kingdome. There remaines a root of bitterneſſe in the beſt Hypocrites, which howſoever it be lopt off ſometimes by ſickneſſe, or horror of conſcience, and a man hath purpoſes never to commit it againe, yet there it ſecretly lurkes, and though

though it ſeemeth to be bound and conquered by the *Word*, or by *prayer*, or by outwar *croſſes*, or while the hand of God is upon a man, yet the inward ſtrength and power of it remains ſtill; and therefore when Temptations, like ſtrong *Philiſtines*, are upon this man againe, he breakes all vowes, promiſes, bonds of God, and will ſave the life of his ſinne.

Secondly, no unregenerate man or woman ever came to be poore in ſpirit, and ſo to be carried out of all duties unto Chriſt: if it were poſſible for them to forſake and breake looſe for ever from all ſinne, yet here they ſticke as the Scribes and Phariſees, and ſo like zealous *Paul* before his converſion, they faſted, and prayed, and kept the Sabbath, but they reſted in their legall righteouſneſſe, and in the performance of theſe and the like duties. Take the beſt Hypocrite that hath the moſt ſtrong perſwaſions of Gods love to him, and aske him, why he hopes to be ſaved. He will anſwer, I *pray*, *reade*, *heare*, love *good men*, cry out *of* 2.

the ſinnes of the time. And tell him againe, that an Hypocrite may climbe theſe ſtaires, and goe as farre. Hee will reply, True indeed, but they doe not what they doe with a ſound heart, but to be ſeene of men. Marke now, how theſe men feele a good heart in themſelves, and in all things they doe, and therefore feele not a want of all good, which is povertie of ſpirit, and therefore here they fall ſhort, *Iſa. 66. 2.* there were divers Hypocrites forward for the worſhip of God in the Temple, but God loathes theſe, becauſe not *poore in Spirit*, to them onely it is ſaid, *the Lord will looke.* I have ſeene many Profeſſors very forward for all good duties, but as ignorant of *Chriſt*, when they are ſifted, as blocks. And if a man (as few doe) know not Chriſt, he muſt reſt in his duties, becauſe he knowes not Chriſt, to whom he muſt goe and be carried if ever he be ſaved. I have heard of a man that being condemned to dye, thought to be ſaved from the Gallowes, and to ſave himſelfe from hanging by a certaine

taine gift he ſaid he had of whiſtling; ſo men ſeeke to ſave themſelves by their gifts of *knowledge*, gifts of *memory*, gifts of *prayer*, and when they ſee they muſt dye for their ſinnes, this is the ruine of many a ſoule, that though he forſake Ægypt and his ſinnes, and fleſh-pots there, and will never be ſo as he hath beene, yet he never commeth into *Canaan*, but loſeth himſelfe and his ſoule in a wilderneſſe of many *duties*, and there periſheth.

Thirdly, If any unregenerate man come unto Chriſt, he never gets into Chriſt, that is, never takes up his *eternall reſt* and lodging in any thing elſe but Jeſus Chriſt, *Heb.* 4. 4. *Judas followed Chriſt* for the bagge, he would have *the bagge* and Chriſt too; *The Young man* came unto Chriſt to be his Diſciple, but he would have *Chriſt* and the *world* too; they will not content themſelves with Chriſt alone, nor with the world alone, but make their markets out of both, like whoriſh wives, that will pleaſe their husbands and others too. Men in diſtreſſe of 3.

conſcience, if they have comfort from Chriſt, they are contented; if they have ſalvation from Hell by Chriſt, they are contented: but Chriſt himſelfe contents them not. Thus farre an Hypocrite goes not. So much for the firſt Doctrine, obſerved out of the Text. I come now to the ſecond.

Doct. 2. *Doct. 2. That thoſe that are ſaved, are ſaved with much difficultie: or it is a wonderfull hard thing to be ſaved.*

The gate is ſtraight, and therefore a man muſt ſweat and ſtrive to enter; both the entrance is difficult, and the progreſſe of ſalvation too. Jeſus Chriſt is not got with a wet finger. It is not wiſhing and deſiring to be ſaved, will bring men to heaven; hells mouth is full of good wiſhes. It is not ſhedding a teare at a Sermon, or blubbering now and then in a corner, and ſaying over thy prayers, and crying God mercy for thy ſinnes, will ſave thee. It is not Lord have mercy upon us, will doe thee good. It is not comming conſtantly to Church; theſe are eaſie matters. But it is a tough work, a wonderfull

full hard matter to be ſaved, 1 *Pet.* 4. 18. Hence the way to Heaven is compared to *a race*, where a man muſt put forth all his ſtrength, and ſtretch every limbe, and all to get forward. Hence a Chriſtians life is compared to *Wraſtling*. *Epheſ.* 6. 12. All the policy and power of hell buckle together againſt a Chriſtian, therefore he muſt looke to himſelfe, or elſe he falls. Hence it is compared *to fighting*, 2 *Tim.* 4. 7. a man muſt fight againſt the *Devill*, the *world*, *himſelfe*, who ſhoot poyſoned bullets in the ſoule, where a man muſt kill or be killed. God hath not lined the way to Chriſt with Velvet, nor ſtrewed it with ruſhes; He will never feed a ſlothfull humour in man, who will be ſaved, if Chriſt and Heaven would drop in their mouthes, and if any would beare their charges thither: If Chriſt might be bought for a few cold wiſhes and lazy deſires, he would be of ſmall reckoning amongſt men, who would ſay, Lightly *come*, lightly *goe*. Indeed Chriſts yoke is eaſie in it ſelfe, & when a man is got into Chriſt,

nothing is ſo ſweet; but for a carnall dull heart, it is hard to draw in it; for,

4. Straight gates to be paſſed through before we can enter into heaven.

There are foure ſtraight gates which every one muſt paſſe through before he can enter into Heaven.

1. There is 1. the ſtraight gate of *Humiliation:* God ſaveth none but firſt he humbleth them; now it is hard to paſſe through the gates and flames of hell, for a heart as ſtiffe as a ſtake to bow, as hard as ſtone to bleed for the leaſt prick, not to mourne for one ſin, but all ſinnes, and not for a fit, but all a mans life time; Oh it is hard for a man to ſuffer himſelfe to be loaden with ſin, and preſt to death for ſinne, ſo as never to love ſinne more, but to ſpit in the face of that which he once loved as dearely as his life. It is eaſie to drop a teare or two, and be ſermon-ſick, but to have a heart rent *for* ſinne and *from* ſinne, this is true humiliation, and this is hard.

2. 2. The ſtraight gate of *Faith, Eph.* 1. 19. its an eaſie matter to preſume, but hard to beleeve in Chriſt. It is eaſie for a man that was never humbled

to

to beleeve and say, 'tis but beleeving: but it is an hard matter for a man humbled, when he seeth all his sinnes in order before him, the *devill* and *conscience* roaring upon him, and crying out against him, and God frowning upon him; now to call God Father, is an hard worke. *Judas* had rather be hanged than beleeve. It is hard to see a Christ, as a rocke to stand upon, when wee are overwhelmed with sorrow of heart for sin. It is hard to prize Christ above ten thousand worlds of pearle: 'tis hard to desire Christ, and nothing but Christ; hard to follow Christ all the day long, and never to be quiet till he is got in thine armes, and then with *Simeon* to say, *Lord, now lettest thou thy servant depart in peace.*

3. The straight gate of *Repentance.* 3. It is an easie matter for a man to confesse a mans selfe to be a sinner, and to cry God forgivenesse untill next time: but to have a bitter sorrow, and so to turne from all sinne, and to returne to God, and all the wayes of God, which is true repentance indeed; this is hard.

4. 4. The ſtraight gate of oppoſition of Devils, the world, and a mans owne ſelfe, who knock a man downe when he begins to looke towards Chriſt and Heaven.

Vſe. Hence learne, that every eaſie way to Heaven is a falſe way, although Miniſters ſhould preach it out of their Pulpits, and Angels ſhould publiſh it out of Heaven.

The falſe wayes to Heaven diſcovered.

Now there are nine eaſie wayes to Heaven (as men thinke) all which leade to Hell.

1. 1. The common broad way, wherein a whole pariſh may all go a breadth in it; Tell theſe people they ſhall be damned, their anſwer is, then woe to many more beſides me.

2. 2. The way of civill *education*, whereby many wilde natures are by little and little tamed, and like wolves are chained up eaſily while they are young.

3. 3. *Balaams* way of good *wiſhes*, whereby many people will confeſſe their ignorance, forgetfulneſſe, and that they cannot make ſuch ſhews as others doe, but

but they thanke God their hearts are as good, and God for his part accepts (they ſay) the will for the deed; And, *My ſonne give me thine heart*, the heart is all in all, and ſo long they hope to doe well enough. Poore deluded creatures thus thinke to break through armies of *ſinnes, devils, temptations*, and to breake open the very gates of Heaven with a few good wiſhes; they think to come to their journeys end without legs, becauſe their hearts are good to God.

4. The way of *formalitie*, whereby men reſt in the performance of moſt or of all externall duties without inward life, *Mark.* 1. 14. Every man muſt have ſome Religion, ſome fig-leaves to hide their nakedneſſe. Now this Religion muſt be either true Religion, or the falſe one; if the true, he muſt either take up the *power* of it, but that he will not, becauſe it is burdenſome: or the *forme* of it, and this being eaſie, men embrace it as their God, and will rather loſe their lives, than their Religion thus taken up. This forme of Religion 4.

Religion is the easiest Religion in the world; partly, because it easeth men of trouble of conscience, quieting that: Thou hast sinned, saith conscience, and God is offended; take a book and pray, keepe thy conscience better, and bring thy Bible with thee. Now conscience is silent, being charmed downe with the forme of Religion, as the devill is driven away (as they say) with holy water; partly also becaufe the forme of Religion credits a man, partly becaufe it is easie in it selfe, it's of a light carriage, being but the shadow and picture of the substance of Religion: as now, what an easie matter is it, to come to Church? They heare (at least outwardly) very attentively an houre and more, and then to turne to a proofe, and to turne downe a leafe, here's the forme. But now to spend Saturday at night, and all the whole Sabbath day morning in trimming the Lampe, and in getting oyle in the heart, to meete the bridegroome the next day, and so meete him in the Word, and there to tremble at the voice of God, and suck the

the breſt while it is open, and when the word is done, to goe aſide privately, and there to chew upon the Word, there to lament with teares all the vaine thoughts in duties, deadneſſe in *hearing*, this is hard, becauſe this is the power of godlineſſe, and this men will not take up: ſo for private *prayer*, what an eaſie matter it is for a man to ſay over a few prayers out of ſome devout booke, or to repeate ſome old prayer got by heart ſince a childe, or to have two or three ſhort-winded wiſhes for GODS mercy in the morning and at night; this forme is eaſie: but now to prepare the heart by ſerious meditation of God and mans ſelfe before he prayes, then to come to God with a bleeding hunger-ſtarved heart, not only with a deſire, but with a warrant, I muſt have ſuch or ſuch a mercy, and thereto wraſtle with God, although it be an houre or two together for a bleſſing, this is too hard; men thinke none doe thus, and therefore they will not.

Fifthly, The way of *preſumption*, whereby men having ſeene their ſins, catch 5.

catch hold easily upon Gods mercy, and snatch comforts, before they are reached out unto them. There is no word of comfort in the Booke of God intended for such *as regard iniquitie in their hearts*, though they doe not act it in their lives. Their onely comfort is, that the sentence of damnation is not yet executed upon them.

6. Sixthly, The way of *sloth*, whereby men lye still, and say, God must doe all; If the Lord would set up a Pulpit at the Ale-house doore, it may be they would heare oftner. If God will alwayes thunder, they will alwaies pray; if strike them now and then with sickneſſe, God shall be payed with good words and promises enow, that they will be better if they live; but as long as peace lasts, they will run to Hell as fast as they can; and if God will not catch them, they care not, they will not returne.

7. Seventhly, The way of *careleſneſſe*, when men feeling many difficulties, passe through some of them, but not all, and what they cannot get now, they

they feed themſelves with a falſe hope they ſhall *hereafter*: they are content to be called Preciſians, and fooles, and crazie braines, but they want brokenneſſe of heart, and they will pray (it may be) for it, and paſſe by that difficultie; but to keepe the wound alwaies open, this they will not doe, to be alwayes ſighing for helpe, and never to give themſelves reſt, till their hearts are humbled; that they will not; *theſe have a name to live, yet are dead.*

Eighthly, The way of *moderation* or honeſt diſcretion, *Rev.* 3.16. which indeed is nothing but luke-warmeneſſe of the ſoule, and that is, when a man contrives and cuts out ſuch a way to Heaven, as he may be hated of none, but pleaſe all, and ſo doe any thing for a quiet life, and ſo ſleepe in a whole skin. The Lord ſaith, *He that will live godly, muſt ſuffer perſecution*: No, not ſo, Lord. Surely (thinke they) if men were diſcreet and wiſe, it would prevent a great deale of trouble and oppoſition in good courſes; this man will commend thoſe that are moſt zealous, if 8.

if they were but wiſe, if he meet with a black-mouth'd ſwearer, he will not reprove him, leſt hee be diſpleaſed with him; if he meet with an honeſt man, hee'l yeeld to all he ſaith, that ſo he may commend him; and when he meets them both together, they ſhall be both alike welcome (what ever he thinkes) to his houſe and Table, becauſe he would faine be at peace with all men.

The way of ſelfe-love.

Ninthly, and laſtly, The way of *ſelfe-love*, whereby a man fearing terribly he ſhall be damned, uſeth diligently all meanes whereby he ſhall be ſaved. Here is the ſtrongeſt difficultie of all, to row againſt the ſtreame, and to hate a mans ſelfe, and then to follow Chriſt fully.

I come now to the ſixth Generall Head propoſed in order to be conſidered.

CHAP.

Chap. VI.

That the grand cause of mans eternall ruine, or why so many are damned, and so few saved by Christ, it is from themselves, Ezek. 33. 11. *Why will you dye?*

The great cause why so many people dye, and perish everlastingly, is because they *will*; every man that perisheth, is his owne Butcher, or murtherer, *Matth.* 23. 27. *Hos.* 13. 9. this is the Point we purpose to prosecute at the present.

Quest. The question here will be, how men plot and perfect their owne ruine.

Ans. How men plot their own ruin.

By these foure principall meanes, which are the foure great Rocks that most men are split upon; and great necessitie lyeth upon every man to know them; for when a powder plot is discovered, the danger is almost past. I say, there are these foure causes of mans eternall overthrow, which I shall handle largely, and make use of every

every particular reason when it is opened and finished.

1. First, by reason of that bloudy black *ignorance* of men, whereby thousands remaine wofully ignorant of their spirituall estate; not knowing how the case stands betweene God and their soules; but thinking themselves to be well enough already, they never seeke to come out of their misery, till they perish in it.

2. Secondly, by reason of mens *carnall securitie*, putting the evill day farre from them, whereby they feele not their fearefull thraldome, and so never groane to come out of the slavish bondage of sinne and Sathan.

3. Thirdly, By reason of mans *carnall confidence*, whereby they shift to save themselves by their owne duties and performances when they feele it.

4. Fourthly, By reason of mans bold *presumption*, whereby men scramble to save themselves by their own seeming faith, when they see an insufficiency in duties, and an unworthinesse in themselves for God to save them.

I will begin with the first Reason, and discover the first traine, whereby men blow up themselves, which is this: They know not their misery, nor that fearefull accursed forlorne estate wherein they lye, but thinke and say, they shall doe as well as others; and therefore when any friend perswadeth them to come out of it, and shewes them the danger of remaining in such a condition; what is their answer? I "pray you save your breath to coole "your broth. Every Fat shall stand "on his owne bottome; let me alone, "I hope I have a soule to save as well "as you, and shall be as carefull of it "as you shall or can be; you shall "not answer for my soule, I hope I "shall doe as well as the preciseſt of "you all. Hence likewise, if the Minister come home to them, they goe home with hearts full of out-cryes against the man, and their tongue dipt in gall against the Sermon. God be mercifull unto us, if all this be true; here's harsh doctrine enough to make a man run out of his wits, and to drive

Ignorance the first Generall Reason of mans ruine.

me to despaire. Thus they know not their misery, and not knowing (they are lost and condemned Creatures under the everlasting wrath of God) They never *seeke, pray, strive* or follow the meanes, whereby they may come out of it, and so perish in it, and never know it, till they awake with the flames of Hell about their eares. They will ackowledge indeede many of them, that all men are borne in a most miserable estate, but they never apply particularly that generall truth to themselves; saying, *I am the man*, I am *now* under Gods wrath, and may be snatcht away by death *every houre*, and then I am undone and lost for ever.

Now there are two sorts of people that are ignorant of this their miserie.

Firſt, the common sort of prophane, blockish, ignorant people.

Secondly, the finer sort of unsound hollow Professors, that have a Peacocks pride, that thinke themselves faire, and in a very good estate, though they have but one feather on their crest to boast of.

I

I will begin with the first sort, and shew you the reasons why they are ignorant of their misery, that is for these foure Reasons. *The first sort.*

First, Sometimes because they want the saving means of knowledg. Ther's no faithful Minister, no compassionate *Lot* to tell them of fire and brimstone from Heaven for their crying sinnes; there's no *Noah* to forwarne them of a floud; there's no Messenger to bring them tidings of those Armies of Gods devouring plagues and wrath, that are approaching neare unto them; they have no Pilot, poore forsaken creatures to shew them their rockes; they have either no Minister at all to teach them, either because the Parish is too poore, or the Church-living too great to maintaine a faithfull man (the strongest Asses carrying the greatest burdens commonly) O woefull Physitians! sometimes they be prophane, and cannot heale themselves, and sometimes they be ignorant, and know not what to preach, unlesse they should follow *1. Reason.*

the steps of Master *Latimers* Fryer; or at the best, they shoot off a few pot-gunnes against grosse sinnes; or if they doe shew men their misery, they licke them whole againe with some comfortable ill applyed sentences (but I hope better things of you, my brethren) the mans Patron may happily storme else. Or else they say commonly, thou hast sinned, but comfort thy selfe, despaire not, Christ hath suffered, and thus skin over the wound, and let it fester within for want of cutting it deeper: I say therefore, because they want a faithfull watch-man to cry *fire, fire,* in that sleepie estate of sinne and darknesse wherein they lye; therefore whole Townes, Parishes, generations of men, are burnt up, and perish miserably, *Lam.* 2. 14.

2. *Reason.* Secondly, because they have no leisure to consider of their misery, when they have the meanes of revealing it unto them, as *Felix. Act.* 24. 25. Many a man hath many a bitter pill given him at a Sermon, but he hath no leisure

ſure to chew upon it. One man is taken up with ſuites in Law, and another almoſt eaten up with ſuretiſhip, and carking cares how to pay his debts, and provide for his owne; another hath a great charge and few friends, and he ſaith the world is hard, and hence, like a Mole, roots in the earth, week-dayes and Sabbath-dayes; the world thus calling them on one ſide, and luſts on another, and the Devill on the other ſide, they have no leiſure to conſider of *Death*, *Devill*, *God*, nor *themſelves*, *Hell* nor *Heaven*. The Miniſter cryes and knocks without, but there is ſuch a noiſe and lumber of tumultuous luſts and vaine thoughts in their hearts and heads, that all good thoughts are ſad unwelcome gueſts, and are knockt downe preſently.

Thirdly, becauſe if they have leiſure, they are afraid to know it. Hence people cry out of Miniſters, that they damne all, and will heare them no more, and they will not bee ſuch fooles as to beleeve all that ſuch ſay; the reaſon is, they are afraid to know 3.

the worſt of themſelves; they are afraid to be cut, and therefore cannot indure the Chirurgion; they thinke, to be troubled in mind as others are, is the very high-rode to deſpaire; and therefore if they doe heare a tale, how one after hearing of a Sermon grew diſtracted, or drowned, or hanged himſelfe, it ſhall be an *item*, and a warning to them, as long as they live, for troubling their heads about ſuch matters. Men of guiltie conſciences (hence) flie from the face of God, as priſoners from the Judge, as debtors from the Creditor But if the Lord of Hoſts can catch you, you muſt and ſhall feele with horrour of heart that which you feare a little now.

Reaſ. 4. Fourthly, becauſe if they be free from this fooliſh feare, they cannot ſee their miſery, by reaſon that they looke upon their eſtates through falſe glaſſes, and by vertue of many falſe principles in their minds, they cheat themſelves.

Which falſe Principles are theſe principally; I will but name them.

Firſt,

First, They conceive, God that made them will not be so cruell as to damne them. 1.

Secondly, Because they feele no misery (but are very well) therefore they feare none. 2.

Thirdly, because God blesseth thē in their outward estates, in their Corne, childrē, calling, friends, &c. would God blesse them so if he did not love them? 3.

Fourthly, because they thinke sinne to be no great evill; for all are sinners, so this cannot mischieve them. 4.

Fifthly, because they thinke Gods mercy is above all his works, though sinne be vile, yet conceiving God to be all mercy, all honey, and no justice, they thinke they are well. 5.

Sixthly, because they thinke Christ dyed for all sinners, and they confesse themselves to be great ones. 6.

Seventhly, because they hope well, and so thinke to have well. 7.

Eightly, because they do as most do, who never crying out of their sinnes while they lived, & dying like Lambs, at last they doubt not for their parts, 8.

doing as ſuch doe, they ſhall dye happily as others have done.

9. Ninthly, becauſe their *deſires* and *hearts* are good, as they thinke.

10. Tenthly, becauſe they doe as well as God will give them grace, and ſo God is in the fault *onely*, if they periſh.

Theſe are the reaſons and grounds upon which prophane people are deceived.

Now it followeth to ſhew the grounds on which the finer ſort miſcarry.

2. *Sort.* Secondly, Hollow Profeſſors cheat and cozen their owne ſoules. It is in our Church, as it is in an old Wood, where there are many tall Trees, yet cut them and ſearch them deeply, they prove pithleſſe, ſapleſſe, hollow, unſound creatures. Theſe men twiſt their owne ruine with a finer thread, and can juggle better then the common ſort, and caſt miſts before their owne eyes, and ſo cheat their owne ſoules.

It's

It's Miniſters firſt worke to turne men from darkneſſe into this light. *Act.* 26. 18. and the Spirits firſt worke to convince men of ſinne, *Joh.* 16. 9. and therefore it's peoples maine worke to know the worſt at firſt of themſelves.

How men come to be deceived about their ſpirituall eſtates.

Now the cauſe of theſe mens miſtaking is three-fold.

Firſt, the ſpirituall madneſſe and drunkenneſſe of their *Underſtanding.* 1.

Secondly, the falſe baſtard peace begot and nouriſhed in the *Conſcience.* 2.

Thirdly, the ſly and ſecret diſtempers of the *Will.* 3.

Firſt, There are theſe ſeven drunken diſtempers in the underſtanding or minde of man, whereby he commeth to be moſt miſerably deceived.

Firſt, the underſtandings *Arrogancie.* 1. You ſhall never ſee a man meane and vile in his owne eyes deceived, *Pſal.* 25. 9. but a proud man or woman is often cheated; Hence proud *Haman* thought ſurely he was the man *whom the*

Hest. 6. 6.

the King would honour, when in truth it was intended for poore *Mardecay*: For, pride having once overſpread the minde, it ever hath this propertie, it makes a penny ſtand for a pound, a ſparke is blown up to a flame, it makes a great matter of a little ſeeming grace, and therefore the proud *Phariſee*, when he came to reckon with himſelfe, hee takes his poore Counter, that is, *I am not as other men*, nor as this Publican, and ſets it downe for 1000. pound, that is, he eſteemes of himſelfe, as a very rich man for it: So many a man becauſe hee hath ſome good thing in himſelfe, as, hee is pittifull to the poore, hee is a true man though a poore man, hee was never given to Wine, or Women. He magnifieth himſelfe for this title, and ſo deceives and over-reckons himſelfe. There are your *Briſtow*-ſtones like Diamonds, and many Cheaters cozen Countrey folkes with them, that deſire to be fine, and know not what Diamonds are. So many men are deſirous to be honeſt and

and to be reputed ſo, not knowing what true grace meanes, therefore Briſtow-ſtones are pearles in their eyes. A little ſeeming grace ſhines ſo bright in their eyes, that they are halfe bewitched by it, to thinke highly of themſelves, although they be but glittering ſeeming Jewels in a Swines ſnout. A cab of Doves dung was ſould in *Samaria's* time of famine at a great rate; a man living in ſuch a place, where all about him are either *ignorant*, or *prophane*, or *civill*, a little morall honeſty (dung in reſpect of true grace) goes a great way, and is eſteemed highly of, and he is as honeſt a man as ever lived. A man that lookes through a red glaſſe, all things appeare red; a man looking upon himſelfe through ſome faire ſpectacles, through ſome one good thing that he hath in himſelfe, appeares faire to him. It is ſaid, *Luke* 20. *ult.* the *Phariſees devoured widdowes houſes*. Might not this racking of Rents make them queſtion their eſtates? No. Why? They for pretence *made long prayers*: ſo, many men are drunke now and

and then, but they are ſorry; they cannot but ſinne, but their deſires are good; they talke idly, but they live honeſtly; they doe ill ſometimes, but they meane well. Thus when ſome good things are ſeene in themſelves, pride puffs them with an overweening conceit of it, and ſo they cozen their owne ſoules.

2. Secondly, the underſtandings *Obſtinacy:* whereby the minde having been long rooted in this opinion, that *I am in a good eſtate*, will not ſuffer this conceit to be pluckt out of it. Now, your old rooted, yet rotten profeſſors, having growne long in a good conceit of themſelves, will not beleeve that they have beene fooles all their life-time, and therefore now muſt pull downe, and lay the foundation againe; and hence you ſhall have many ſay of a faithfull Miniſter, that doth convince and condemne them and their eſtate to be moſt wofull; what? ſhall ſuch an upſtart teach me? doth he think to make me dance after his pipe, and to thinke that all my good *prayers*, my

my *faith*, my *charitie*, have beene ſo long abominable & vile before God? No ſilver can bribe a man to caſt away his old traditionall opinions and conceits whereby he cheats himſelfe, till Chriſts bloud doe it, 1 *Pet.* 1. 18. And hence the woman of *Samaria* objected this againſt Jeſus Chriſt, that their old Fathers worſhipped in that Mountaine, and therefore it was as good a place as *Jeruſalem*, the place of Gods true worſhip, *Joh.* 4. 20. Men grow crooked and aged with good opinions of themſelves, a d can ſeldome or never be ſet ſtraight againe. Hence ſuch kinde of people though they would faine bee taken for honeſt religious Chriſtians, yet will never ſuſpect their eſtates to be bad themſelves, neither can they endure, that any other ſhould ſearch or ſuſpect them to be yet rotten at the heart: And are not thoſe wares and commodities much to be ſuſpected, nay concluded to be ſtark naught, which the ſeller will needs put upon the chapman without ſeeing or looking on them firſt? It's a ſtrong argument

ment we produce against the Papists Religion to be suspected to be bad, because they obtrude their opinions on their followers to be beleeved without any hesitation or dispute about them, either before or after they have embraced them: certainly thy old *faith*, thy old *prayers*, thy old *honesty* or forme of piety are counterfeit wares, that cannot endure searching, because thou wilt not be driven from this conceit, *I am in a good estate*, I have been so long of this good mind, and therefore will not begin to doubt now. It's to be feared, that such kinde of people, (as I have much observed) are either notoriously ignorant, or have sometime or other fallen into some horrible secret grievous sinnes, as whoredome, oppression, or the like, the guilt of which lying yet secretly on them, makes them flie from the light of Gods truth, which would find them out, quarrelling both against it, and the Ministers that preach it; *Rom.* 2.8. And therefore as it is with theeves when they have any stollen goods brought within doores, they wil

not

not be ſearched or ſuſpected, but ſay, they are as honeſt men as themſelves that come to ſearch, for they feare if they be found out, that they ſhall be troubled before the Judge, and may hardly eſcape with their lives: ſo many old Profeſſors, when the Miniſter comes to ſearch them, they clap to the doores upon the *man* and *truth* too, and ſay they hope to be ſaved as well as the beſt of them all. The reaſon is, they are guiltie, they are loath to be troubled and caſt downe by ſeeing the worſt of themſelves, and thinke it's hard for them to goe to heaven, and be ſaved, if they have beene in a wrong way all their life-time. An honeſt heart will cry after the beſt meanes, *Lord ſearch me*, Joh. 3. 20. and open all the doores to the entertainment of the ſtraighteſt, ſtricteſt truths.

Thirdly, the underſtandings *Obſcuritie* or ignorance of the infinite exactneſſe, glorious puritie, and abſolute perfection of the Law of God; whence it commeth to paſſe, that this burning Lamp or bright ſunne of Gods Law, being 3.

being ſet in their mindes, rotten grounds of their owne righteouſneſſe, doing ſome things accordidg to the Law of God, ſhines and gliſters glorioufly in their eyes, in the darke night time of diſmall darkneſſe, by doing of which they thinke they pleaſe GOD, and their eſtates are very good, *I was alive*, ſaith *Paul*, Rom. 7. 9. *without the Law*, and he gives the reaſon of it, becauſe ſin did but ſleepe in him like a cut-throat in an houſe, where all is quiet. Before the *Law* came, he ſaw not that deadly ſecret core of corruption, and that litter of Rebellion that was lurking in his heart, and therefore thought highly of himſelfe for his owne Righteouſneſſe. The Goſpell is a glaſſe to ſhew men the face of God in Chriſt, 2 *Cor.* 3. *ult.* The Law is that glaſſe that ſheweth a man his owne face, and what he himſelfe is. Now if this glaſſe be taken away, and not ſet before a deformed heart, how can a man but thinke himſelfe faire? And this is the reaſon why civill men, formaliſts, almoſt every one, thinke better

better of themſelves then indeed they are, becauſe they reckon without their hoaſt, that is, they judge of the number, nature, and greatneſſe of their ſins by their owne bookes, by their owne reaſon, they look not Gods debt-book, Gods exact lawes over, and compare themſelves therewith; If they did, it would amaze the ſtouteſt heart, and plucke downe mens plumes, and make them ſay, Is there any mercy ſo great as to paſſe by ſuch ſinnes, and to put up ſuch wrongs, and to forgive ſuch ſinnes and debts, one of which alone may undoe me, much more ſo many?

Fourthly, the underſtandings *Securitie or ſleepineſſe*, whereby men never reflect upon their owne actions, nor compare them with the rule; although they have knowledge of the Law of God, yet it is with them, as it is with men that have a faire glaſſe before thē, but never beholding themſelves in the glaſſe, they never ſee their ſpots. This is the woe of moſt unregenerate men; they want a reflecting power and light to judg of themſelves by *Jer.*8.6. you 4.

ſhall have them thinke on a Sermon, Here's for ſuch an one, and ſuch an one is touched here; when it may be the ſame Sermon principally ſpeakes of them; But they never ſay, this concerneth me, I was found out through the goodneſſe of the Lord to day, and ſurely the man ſpake unto none but unto me, as if ſome body had told him what I have done. And hence you ſhall find out many lame Chriſtians, that will yeeld to all the truths delivered in a Sermon, and commend it too, but goe away, and ſhake off all truthes that ſerve to convince them. And hence many men, when they examine themſelves in generall, whether they have grace or no, whether they love Chriſt or no, they think yes, that they doe with all their hearts; yet, they neither have this grace or any other, what ever they thinke, becauſe they want a reflecting light to judge of generalls by their owne particular courſes. For, tell theſe men, that he that loves another truely, will often thinke of him, ſpeak of him, rejoyce in his company,

pany, will not wrong him willingly in the leaſt thing: Now aske them if they *love* Chriſt thus; If they have any reflecting of light, they will ſee, where they have one thought of Chriſt, they have 1000. on other things. *Rejoyce*; nay, they are weary of his company in word, in prayer. And that they doe not onely *wrong* him, but make a light matter of it, when it is done, all are ſinners, and no man can live without ſin. Like a ſleepy man (fire burning in his bed-ſtraw) he cryes not out; when others haply lament his eſtate, that ſee a farre off, but cannot helpe him, *Iſay*, 42.25. A man that is to be hanged the next day, may dreame over-night, he ſhall be a King; why? becauſe he is aſleepe, he reflects not on himſelfe. Thou mayeſt goe to the Devill and be damned, and yet ever thinke and dreame, that all is well with thee. Thou haſt no reflecting light to judge of thy ſelfe. Pray, pray therefore that the Lord would turne your eyes inward, and doe not let the Devill and deluſion ſhut you out of your owne

houſe from ſeeing what Court is kept there every day.

5. Fifthly, the underſtandings *impiety*; whereby it leſſens and vilifies the glorious grace of God in another: whence it comes to paſſe, that this deluded ſoule ſeeing none much better then himſelfe, concludes, if any be ſaved, I ſhall no doubt be one, *Iſa.* 26. 10, 11. Men will not behold the Majeſtie of God in the lives of his people; many a man being too light, yet deſirous to goe and paſſe for current, weighs himſelfe with the beſt people, and thinks, what have they that I have not? what doe they that I doe not? and if he ſee they goe beyond him, he then turnes his owne ballance with his finger, and makes them too light, that ſo he himſelfe may paſſe for weight.

And this vilifying of them and their grace, judging them to be of no other mettall then other men, appeares in three particulars.

Firſt, they raiſe up falſe reports of Gods people, and nouriſh a kennell of evill ſuſpitions of them: if they know any

any ſin committed by them, they will conclude, they be *all ſuch*; if they ſee no offenſive ſinne in any of them, they are then reputed a pack of *Hypocrites*: If they are not ſo uncharitable (having no grounds) they prophecie they will *hereafter* be as bad as others, though they carry a faire flouriſh now.

2. Secondly, if they judge well of them, then they compare themſelves to them, by taking a ſcantling onely by their outſide, and by what they ſee in them, and ſo, like children, ſeeing ſtarres a great way off, thinke them no bigger nor brighter then winking candles. They ſtand a far off from ſeeing the inſide of a childe of God, they ſee not the glory of God filling that temple, they ſee not the ſweet influence they receive from heaven, and that fellowſhip they have with their God; and hence they judge but meanly of them, becauſe the outſide of a Chriſtian is the worſt part of him, and his glory ſhines chiefly within.

3. Thirdly, If they ſee Gods people doe excell them, that they have better

lives, and better hearts, & better knowledge, yet they will not conclude that *they* have no grace, becauſe it hath not that ſtamp that honeſt mens money hath. But this pranke they play, they think ſuch and ſuch good men have a greater meaſure, and a higher degree of grace then themſelves, yet they dare be bold to thinke and ſay, *their* hearts are as upright, though they be not ſo perfect as others are; And ſo vilifie the grace that ſhines in the beſt men, by making this gold to differ from their owne copper, not eſſentially but gradually, and hence they deceive themſelves miſerably, not but that one (*ſtarre* or) ſincere Chriſtian differs from another in glory: I ſpeake of thoſe men onely, that never were fixt in ſo high a ſphere, as true honeſty dwells, yet falſely father this bad concluſion, that they are upright for their meaſure, that they have not the like meaſure of grace received as others have.

6. Sixthly, the underſtandings *idolatry*: whereby the minde ſets up, and bowes

bowes down to a falſe image of grace; that is, the mind being ignorant of the height and excellence of true grace, takes a falſe ſcantling of it, and ſo imagins and fancies within it ſelfe, ſuch a meaſure of common grace to be true grace, which the ſoule eaſily having attained unto, conceives it is in the ſtate of grace, and ſo deceives it ſelfe miſerably, *Rom.* 10. 3.

And the minde comes to ſet up her image thus.

1. Firſt, the minde is haunted and purſued with troubleſome feares of Hell. *Conſcience* tells him, hee hath ſinned, and the *Law* tells him he ſhall die, and *Death* appeares and tells him, he muſt ſhortly meete with him; And if he be taken away in his ſinnes, then comes a blacke day of reckoning for all his privie prankes, a day of bloud, horrour, judgement and fire, where no creature can comfort him. Hence ſaith he, Lord, keepe my ſoule from theſe miſeries; he hopeth it ſhall not prove ſo evill with him, but feares it will.

2. Secondly, Hereupon he desireth peace and ease, and some assurance of freedome from these evills. For it is an Hell above ground, ever to be on the wrack of tormenting feares.

3. Thirdly, That he may have ease, he will not swagger his trouble away, nor drowne it in the bottome of the cup, nor throw it away with his Dice, nor play it away at Cards, but desires some grace, (and commonly it's the least measure of it too:) Hereupon he desires to heare such Sermons, and reade such Bookes as may best satisfie him concerning the least measure of grace; for, sinne onely troubling him, grace onely can comfort him soundly: And so, *Grace*, which is meate and drinke to an holy heart, is but Physicke to this kinde of men, to ease them of their feares and troubles.

4. Hereupon being ignorant of the height of *true* grace, he fancieth to himselfe such a measure of common *grace* to be true grace. As, if he feeles himselfe ignorant of that which troubles him:

him: ſo much knowledge will I then get, ſaith he. If ſome foule ſinnes in his practiſe trouble him, theſe he will caſt away, and ſo reformes: If omiſſion of good duties moleſts him, he will heare better, and buy ſome good Prayer-booke, and pray oftner. And if he be perſwaded ſuch a man is a very honeſt man, then he will ſtrive to doe as he doth; and now he is quieted.

5. When he hath attained unto this pitch of his own, now he thinkes himſelfe a young beginner, and a good one too, ſo that if he dyeth, he thinkes he ſhall doe well; if he liveth, he thinkes and hopes he ſhall grow better; and when he is come to his owne pitch, here he ſets downe his ſtate fully ſatiſfied. And now, if he be preſt to get into the eſtate of grace, his anſwer is, *That is not to be done now*, he thankes God, *that care is paſt*. The truth is, (beloved) 'tis too high for him; his owne legges could never carry him thither, all his grace, comming by his owne working, not by God Almighties power. Let a man have falſe weights

weights, he is cheated grievouſly with light gold; why? becauſe his weights are too light: So theſe men have too light weights to judge of the weight of true grace; therefore light, clipt, crackt pieces cheat them. Hence you ſhall have thoſe men commend pithleſſe, ſapleſſe men for very honeſt men as ever brake bread; why? they are juſt anſwerable to their weights. Hence I have not much wondered at them, who maintaine that a man may fall away from true grace: The reaſon lyeth here: They ſet up to themſelves ſuch a common worke of grace to be true grace; from which, no wonder that a man may fall. Hence *Bellarmine* ſaith, That which is true Grace, *veritate eſſentiæ* onely, may be loſt, not that grace which is true, *veritate firmæ ſoliditatis*; which latter, being rightly underſtood, may be called *ſpeciall*, as the other, *common* grace. Hence alſo you ſhall have many Profeſſors hearing a hundred Sermons, never moved to grow better. Hence likewiſe you ſhall ſee our common

mon Preachers comfort every one almoſt, that they ſee troubled in minde, becauſe they thinke preſently, they have true grace: Now they begin to be ſorrowfull for their ſinnes. 'Tis juſt according to their own light weights.

For the Lords ſake take heed of this deceit. True grace (I tell you) it's a rare pearle, a glorious Sunne clouded from the eyes of all but them that have it, *Rev.* 2. 18. a ſtrange, admirable, almighty worke of God upon the ſoule, which no created power can produce, as farre different in the leaſt meaſure of it, from the higheſt degree of common grace, as a Devill is from an Angell; for 'tis Chriſt living, breathing, raigning, fighting, conquering in the ſoule. Downe therefore with your Idoll grace, your Idoll honeſty; true Grace never aimes at a pitch, it aſpires onely to perfection, *Phil.* 3. 12, 13. And therefore *Chryſoſtome* calls Saint *Paul, inſatiabilis Dei cultor:* A greedy, inſatiable, devouring worſhipper of the Lord Almighty.

Seventhly, The Underſtandings *er-* 7.

rour

rour is another cause of mans ruine. And that is seene principally in these five things, these five errours or false conceits.

1. First, In judging some trouble of minde, some light sorrow for sinne to be true Repentance; and so thinking they doe repent, hope they shall be saved; for sinne is like sweet poyson, while a man is drinking it downe by committing of it, there is much pleasure in it, but *after* the committing of it, there is a sting in it, *Prov.* 23. 31, 32. *then* the time commeth when this poyson workes, making the heart swell with griefe; sorry they are at the heart, they say, for it; and the eyes drop, and the man that committed sin with delight, *now* cryes out with griefe in the bitternesse of his soule; *O that I, beast that I am, had never committed it, Lord, mercy, mercy, Prov.* 5. 3, 4. 11, 12. Nay, it may be, they will fast, and humble, and afflict their soules voluntarily for sin, and now they think they have repented, *Isa.* 58. 3. and hereupon, when they heare, that all that

that ſinne ſhall dye, they grant this is true indeed, except a man repent, and ſo they thinke *they have done already*. This is true, *At what time ſoever a ſinner repents, the Lord will blot out his iniquities*. But this Repentance is not when a man is troubled ſomewhat in minde for ſinne, but when he commeth to mourne for ſinne as his greateſt evill, as if he ſhould ſee all his goods and eſtate on a light fire before him; and that not for ſome ſinnes, but all ſinnes, little and great; and that not for a time, for a fit and away (a Land-floud of ſorrow) but alwayes like a Spring never dry, but ever running all a mans life-time.

Secondly, In judging the ſtriving of conſcience againſt ſinne, to be the ſtriving of the fleſh againſt the Spirit, and hence come theſe ſpeeches from carnall blacke mouthes: *The Spirit is willing, but the fleſh is weake*: and hence men thinke, they being thus compounded of fleſh and ſpirit, are regenerate, and in no worſe eſtate then the Children of God themſelves: as ſome- 2.

ſometime I once ſpake with a man that did verily think, that *Pilate* was an honeſt man, becauſe he was ſo unwilling to crucifie Chriſt; which unwillingneſſe did ariſe onely from the reſtraint of conſcience againſt the fact. So many men judge honeſtly, yet ſimply upon ſuch a ground of themſelves, they ſay, they ſtrive againſt their ſinnes, but Lord be mercifull unto them, they ſay *the fleſh is fraile*; and hence *Arminius* gives a diverſe interpretation of the ſeventh Chapter of the *Romans* from ordinary Divines; concerning which, *Paul* ſpeakes in the perſon of an unregenerate man, becauſe he obſerved divers graceleſſe perſons (as he ſaith himſelfe) having fallen, and falling commonly into ſins againſt conſcience, to bring that Chapter in their owne defence and comfort, becauſe they did that which they allowed not, verſ. 15. and ſo it was not they, but *ſinne* that dwelled in them.

And ſo, many among us know, they ſhould be better, and ſtrive that they may grow better, but through the power

power of ſin cannot; conſcience telleth them they muſt not ſinne, their hearts and luſts ſay they muſt ſinne; and here forſooth is fleſh and ſpirit: Oh no, here *is*, conſcience and luſt onely by the eares together. Which ſtriving, *Herod*, *Balaam*, *Pilate*, or the vileſt Reprobate in the world may have. Such a warre argueth not any grace in the heart, but rather more ſtrength of corruption, and more power of ſinne in the heart; as, it's no wonder if a horſe run away when he is looſe; but when his bit & bridle is in his mouth, now to be wilde, argueth he is altogether untamed and ſubdued. Take heed therefore of judging your eſtate to be good, becauſe of ſome backwardneſſe of your hearts to commit ſome ſinnes, though little ſinnes; for thy ſinnes may be, and, it is moſt certaine, are more powerfull in *thee*, then in others that have not the like ſtrugglings, becauſe *they* have not ſuch checks as thou haſt to reſtraine thee. Know therefore that the ſtriving of the *Spirit* againſt the *Fleſh*, is againſt ſinne,

ſinne, *becauſe it is ſinne*; as a man hates a Toad, though he be never poyſoned by it; But the ſtriving of thy conſcience againſt ſinne, is onely againſt ſin, becauſe it is a *troubling*, or a damning ſinne; The ſtriving of the ſpirit againſt the fleſh, is from a deadly hatred of ſinne, *Rom.* 7. 15. But thy ſtriving of conſcience againſt ſinne, is onely from a feare of the danger of ſinne; for *Balaam* had a minde to curſe the Iſraelites for his moneys ſake, but if he might have had an houſe full of ſilver and gold (which is a goodly thing in a covetous eye) it is ſaid, he durſt not curſe them.

3. Thirdly, In judging of the ſinceritie of the heart by ſome good affection in the heart. Hence many a deluded ſoule reaſons the caſe out thus with himſelf: Either I muſt be a prophane man, or an hypocrite, or an upright man. Not prophane, I thanke God, for I am not given to whoring, drinking, oppreſſion, ſwearing: Nor hypocrite, for I hate theſe ſhewes, I cannot endure to appeare better without then I am within;

there-

therefore *I am upright.* Why? Oh, becauſe mine heart is good, mine affections & deſires within are bettter then my life without, and what ever others judge of me, I know mine own heart, & the heart is all that God deſires. And thus they foole themſelves, *Prov.* 28. 26. This is one of the greateſt cauſes and grounds of miſtake amongſt men that thinke beſt of themſelves: they are not able to put a difference betweene the good deſires and ſtrong affections that ariſe from the love of Jeſus Chriſt.

Selfe-love will make a man ſeeke his own good and ſafety; hence it will pull a man out of his bed betimes in the morning, and call him up to pray; it will take him and cary him into his chamber towards evening, and there privately make him ſeeke, and pray, and tug hard for pardon, for Chriſt, for mercy, *Lord evermore give us of this bread.* But the love of Chriſt makes a man deſire Chriſt and his honour for *himſelfe*, & all other things for Chriſt. It is true, the deſires of Sonnes in

Christ by faith are accepted ever, but the desire of servants, men that worke onely for their wages out of Christ, are not.

4. Fourthly, In judging of Gods love to them, by aiming sometimes at the glory of God. Is this possible, that a man should aime at Gods glory, and yet perish? Yes, and ordinary too,

2 King. 10. 18. A man may be liberall to the poore, maintaine the Ministery, be forward and stand for good things, whence he may not doubt but that God loves him: But here is the difference, though a wicked man may make Gods glory in some particular things his end, yet he never makes it in his generall course his utmost and last end: A subtle Apprentice may doe all his Masters work, but he may take the gaine to himselfe, or divide it betwixt his Master and himselfe, and so may be but a Knave, as observant as he seemes to be: So a subtle heart, (yet a vile villanous heart) may forsake all the world, as *Judas* did, may binde himselfe Apprentice to all the duties God requireth outwardly

ly at his hands, and ſo doe good works, but what's his laſt end? It's that hee might gaine reſpect or place, or that Chriſt may have ſome part of the glory, & he another. *Simon Magus* would give any money ſometimes that he could pray ſo well, know ſo much, and doe as others doe, and yet his laſt end is for himſelfe; but *how can you beleeve, if you ſeeke not that glory that comes from God*, ſayeſt Chriſt? there's many ſeeke the honour of Chriſt, but doe you ſeeke his honour *onely*; Is it your laſt end, where you reſt and ſeeke no more but *that*? if thou wouldeſt know whether thou makeſt Chriſts glory thy laſt end, obſerve this Rule:

If thou art more grieved for the eclipſe of thine owne honour, and for thine owne loſſes, then for the loſſe of Gods honour, it is an evident ſigne thou loveſt it not, deſireſt it not as thy chiefeſt good, as the laſt end, for thy *ſummum bonum*, and therefore doeſt not ſeeke Gods honour, in the prime and chiefeſt place. Sinne troubled *Paul* more than all the plagues and miſeries

of the world: Indeed, if thy name be dashed with disgrace, and thy will be crossed, thy heart is grieved and disquieted, but the Lord may lose his honour daily by thine owne sinnes: and those that be round about thee, but not a teare, not a sigh, not a groane to behold such a spectacle: As sure as the Lord lives, thou seekest not the Lords name, or honour, as thy greatest good.

5. Fifthly, In judging the power of sinne to be but *infirmitie*; for if any thing trouble an unregenerate man, and makes him call his estate into question it is sinne, either in the being or power of it. Now sinne in the being ought not, must not make a man question his estate, because the best have that left in them, that will humble them, and make them live by faith; therefore the power of sinne onely can trouble a man. Now if a man doe judge of this to be onely but *infirmitie*, which the best are compassed about withall; he cannot but lie downe securely, and thinke himselfe well. And if this errour

rour be ſetled in one that lives in no one knowne ſinne, it is very difficult to remove: for let the Miniſter caſt the ſparkes of hell in their faces, and denounce the terrour of God againſt them, they are never ſtirred: why? becauſe they thinke *here's for you that live in ſinne*, but as for themſelves, although they have ſinnes, yet they ſtrive againſt them, and ſo cannot leave them; for, *we muſt have ſinne as long as we live here*, they ſay. Now marke it, there's no ſurer ſigne of a man under the bloudy raigne, and dominion of his luſts and ſinnes, than this; that is, to give way to ſinne, (though never ſo little and common) nor to be greatly troubled for ſinne) for they may be a little troubled) becauſe they cannot overcome ſinne; (I deny not, but the *beſt* doe ſinne daily; yet this is the diſpoſition of *Paul*, and every child of God, he mourneth not the leſſe, but the more for ſinne; though he cannot quite ſubdue them, caſt them out and overcome them. As a priſoner mourns the more that he is bound with ſuch

fetters he cannot breake; ſo doth every one truely ſenſible of his woefull captivitie by ſinne; This is the great difference between *a raging ſinne* a man will part with all, and a ſinne of infirmity a man cannot part withall; a ſinne of *infirmitie* is ſuch a ſinne as a man would, but cannot part with it, and hence he mournes the *more* for it. A *raging ſinne* is ſuch a ſinne, as a man happily by vertue of his laſhing conſcience, would ſometimes part withall, but cannot, and hence mournes the *leſſe* for it, and gives way unto it. Now for the Lords ſake take heede of this deceit; for I tell you, thoſe ſinnes you cannot part withall, if you groane not day and night under them, (ſaying, O Lord, helpe me, for I am weary of my ſelfe) and my life will certainly undoe you. You ſay, you cannot but *ſpeake idely*, and *thinke vainely*, and *doe ill*, as all doe ſometimes; I tell you, thoſe ſinnes ſhall be everlaſting chaines to hold you faſt in the power of the Devill, untill the Judgement of the great day.

And

And thus much of the underſtandings corruption, whereby men are commonly deluded; Now followeth the ſecond.

Secondly, in regard of the falſe baſtard peace begot in the conſcience. Why ſhould the Campe tremble when Scouts are aſleepe, or give a falſe report, when the enemies are neare them? Moſt men thinke they are in a ſafe eſtate, becauſe they were never in a troubled eſtate, or if they have beene troubled, becauſe they have got ſome peace and comfort after it. 2.

Now this falſe peace is begot in the heart, by theſe foure meanes. How falſe peace is bred in the ſoule.

1. By *Sathan.*
2. By *falſe Teachers.*
3. By a *falſe ſpirit.*
4. By a *falſe application* of true promiſes.

I. By *Sathan*, whoſe Kingdome ſhall fall if it ſhould be divided, and be alwayes in a combuſtion: hence he laboureth I.

boureth for Peace, *Luke* 11.21. *When the ſtrong man keepeth the palace, his goods be in peace*, that is, when Satan armed with abundance of ſhifts and carnall reaſonings poſſeſſeth mens ſoules, they are at peace.

Now looke as Maſters give their ſervants peace, even ſo the devill.

1. By removing all things that may trouble them: and

2. By giving unto them all things that may quiet and comfort them, as meat, drinke, reſt, lodging, &c. ſo doth Sathan deale with his ſlaves and ſervants.

Firſt, by removing thoſe ſins which trouble the conſcience; for a man may live in a ſinne, and yet never be troubled for that ſinne; for ſinne againſt the light of conſcience onely troubles the conſcience; as children that are tumbling and playing in the duſt, they are not troubeld with all the duſt, nay they take pleaſure to wallow in it; but onely with that (whether it be ſmall or great) that lights in their eyes. And hence that young man came boaſting

to Christ, that hee had kept all the commandements from his youth, *but went away sorrowfull*, because that dust, *that sinne* he lived in with delight before, fell into his eyes, and therefore was troubled: Now marke the plot of the Devill, when he can make a man live, and wallow, and delight in his sinnes, and so serve him, and yet will not suffer him to live in any sinne against conscience, whereby he should be troubled, and so seeke to come out of his woefull estate, *he is sure this man is his owne*; and now a poore deluded man himselfe goes up and downe, not doubting but he shall be saved; why? because their conscience (they thanke God) is cleare, and they know of no one sinne they live in, they know nothing by themselves, that may make them so much as suspect their estate is bad, *Matth. 9. 13. I came not to call the righteous, but sinners to repentance*, that is, such an one as in his owne opinion is fish-whole; every sinne being a child of Gods sickneſſe, he is never without some kinde of sorrow: but some sinnes onely

onely being a naturall mans ſickneſſe, they being removed, he recovers out of his former ſorrow, and growes well againe, and thinkes himſelfe ſound: but, the Lord Jeſus never came to ſave ſuch, therefore Satan keepes poſſeſſion of them. For the Lords ſake looke to this ſubtilty; many thinke themſelves in a good eſtate, becauſe they know not the particular ſinne they live in, whereas Satan may have ſtronger poſſeſſion of ſuch as are bound with his inviſible fetters and chaines, when thoſe that have their pinching bolts on them may ſooner eſcape.

2. Secondly, By giving the ſoule *libertie* to recreate it ſelfe in any ſinfull courſe, wherein the eye of conſcience may not be pricked and wounded. Servants when they are put alwayes to worke, and never can goe abroad, are weary both of work and Maſter: that Maſter pleaſeth them, that giveth them moſt libertie. To be pent up all the day long in doing Gods worke, *watching, praying, fighting* againſt every ſinne, this is a burden, this is too ſtrict,

ſtrict, and becauſe that they cannot endure it, they thinke the Lord lookes not for it at their hands. Now Satan gives men libertie in their ſinfull courſes; and this libertie begets peace, and this peace makes them thinke well of themſelves, 2 *Pet.* 2. 19. There's many rotten profeſſors in theſe dayes, that indeed will not open their mouths againſt the ſincere hearted people of God, yet they walke looſely, and take too much libertie in their ſpeeches, liberty in their thoughts, liberty in their deſires and delights, libertie in their company, in their paſtimes, and that ſometimes under a pretence of Chriſtian libertie, and never trouble themſelves with theſe needleſſe controverſies; to what end, or in what manner doe I uſe theſe things? whereas the righteous man feareth alway, conſidering there is a ſnare for him in every lawfull liberty. May not I ſinne in my *mirth*, in my *ſpeaking*, in my *ſleeping?* Oh! this liberty that the Devill gives, and the world takes, beſots moſt men with a fooliſh opinion, that all is well with them. Third-

3. Thirdly, by giving the ſoule good dyet, *meate* and *drinke* enough, what diſh he likes beſt. Let a Maſter give liberty, yet his ſervant is not pleaſed, unleſſe he hath meate and drinke and food: ſo there's no wicked man under Heaven, but as he takes too much liberty in the uſe of lawfull things, ſo he feedeth his heart with ſome unlawfull ſecret luſt, though all the time they live in it, it may be, it is unkown to them, *Luk.* 16. *Dives* had his diſh, his *good things*, and ſo ſang himſelfe a ſleepe, and bad his ſoule take his eaſe and reſt: yea obſerve this dyet is poyſoned in it ſelfe, but ever commended to the ſoule as wholſome, good, and lawfull. They chriſten ſinne with a new name, as Popes are at their election; if he be bad, they call him ſometimes *Pius*, if a coward, *Leo*, &c. So *covetouſneſſe*, is good husbandry; *company keeping*, good neighbourhood; *lying*, to ſave their credit from carcking, but a handſome excuſe: and hence the ſoule goes peaceably on, and beleeves he is in a good eſtate.

Fourth-

Fourthly, by giving the ſoule reſt and ſleepe, that is, ceſſation ſometimes from the act of ſinne; hence they are hardly perſwaded that they live in ſin, becauſe they ceaſe ſometimes from the act of ſinne, as no man doth alwayes ſweare, nor is he alwayes drunk, nor alwayes angry. They think, onely their falls in theſe or the like ſinnes, are ſlips and falls, which the beſt man may have ſometimes, and yet be a deare child of God. Oh! Satan will not alwayes ſet men at his worke; for if men ſhould alwayes have their cups in their hands, and their queanes in their armes; if a covetous man ſhould alwayes root in the earth, and never pray, never have good thoughts, never keepe any Sabbath, if a man ſhould alwayes ſpeake idely, and never good word drop from him, a mans conſcience would never be quiet, but ſhaking him up for what he doth; but by giving men reſpite from ſinning for a time, Satan getteth ſtronger poſſeſſion afterwards, as *Matth.* 12. 43. *when the uncleane ſpirit is gone out of a man, it returnes* 4.

turnes worſe. Sampſons ſtrength alwayes remained, and ſo doth ſinnes ſtrength in a naturall man, but it never appeares untill temptation come.

5. Fifthly, By giving the ſoule faire promiſes of Heaven and eternall life, and faſtning them upon the heart. Moſt men are confident their eſtate is good, and though God kils them, yet will they truſt in him, and cannot be beaten from this. Why? oh; Satan bewitcheth them: For as he told *Evah* by the Serpent, *ſhee ſhould not dye*, ſo doth he inſinuate his perſwaſions to the ſoule, though it live in ſinne, he ſhall not dye, but doe well enough, as the preciſeſt. Satan gives thus good words, but wofull wages, the eternall flaſhes of Hell.

II. II. *By falſe Teachers.* Who partly by their looſe examples, partly by their flattering doctrines in publike, and their large charitie in private, dawbing up every one (eſpecially that is a good friend unto them) for honeſt and religious people, and if they be but a little troubled, applying comfort

fort presently, and so healing them that should be wounded, and not telling them roundly of their *Herodias*, as *John Baptist* did *Herod*. Hereupon they judge themselves honest, because the Minister will give them the beggerly passport, and so they goe out of the world, and dye like Lambes, being wofully cheated, *Matth.* 24. 11. Looke abroad in the world, and see what is the reason so many feed their hearts with confidence they shall be saved, yet their lives condemne them, and their hearts acquit them; the reason is, such and such a Minister will goe to the Ale-house, and he never prayes in his Family, and he is none of these precise hot people, and yet as honest a man as ever lives, and a good Divine too. *Ahab* was miserably cheated by foure hundred false Prophets. Whilst the Minister is of a loose life himselfe, he will winke at others and their faults, least in reproving them, he should condemne himselfe, and others should say unto him, Physitian, heale thy selfe. Theeves of the same com-

company will not ſteale from one another, leaſt they trouble thereby themſelves; and hence they give others falſe Cards to faile by, falſe Rules to live by; their unconſcionable large charitie, is like a gulfe that ſwalloweth Ships (ſoules I meane) toſſed with tempeſts and not comforted, *Iſa.* 54. 7,8. and hence all being fiſh that commeth to their net, all men thinke ſo of themſelves

III. III. A *falſe ſpirit.* This is a third cauſe that begets a falſe peace; as there is a true Spirit that witneſſeth to our ſpirits, that wee are Sonnes of God, *Rom.* 8 16. So there is a falſe ſpirit, juſt like the true one, witneſſing that they are the Sonnes of GOD, 1 *John* 4. 1. we are bid to *try the ſpirits*: now, if theſe ſpirits were not like Gods true Spirit, what need tryall; As, what need one try whether dirt be gold, which are ſo unlike to each other. And this ſpirit I take to be ſet downe, *Matth.* 24. 23. Now looke as the true Spirit witneſſeth, ſo the falſe ſpirit, being like it, witneſſeth alſo.

Firſt,

First, The Spirit of God humbles the ſoule: So before men have the witneſſe of the *falſe ſpirit*, they are mightily caſt downe and dejected in ſpirit, and hereupon they pray for eaſe and purpoſe to lead new lives, and caſt away the weapons, and ſubmit, *Pſal.* 66. 3. 1.

Secondly, the Spirit of God in the Goſpel reveales Jeſus Chriſt, and his willingneſſe to ſave; ſo the *falſe ſpirit* diſcovereth Chriſts excellency and willingneſſe to receive him, if he will but come in. It fareth with this ſoule as with Surveyors of Lands, that take an exact compaſſe of other mens grounds, of which they ſhall never enjoy a Foot. So did *Balaam*, *Num.* 24. 5. 6. this falſe ſpirit ſheweth them the glory of Heaven and Gods people. 2.

Thirdly, Hereupon the ſoule commeth to be affected, and to taſte the goodneſſe and ſweetneſſe of Jeſus Chriſt, as thoſe did, *Heb.* 6. and the ſoule breakes out into a paſſionate admiration: Oh! that ever there ſhould 3.

be any hope for ſuch a vile wretch as I am and have been, and ſo joyes exceedingly, like a man halfe way wrapt up into Heaven.

4. Fourthly, Hereupon the ſoule being comforted after it was wounded, now calleth God, *my God*, and Chriſt, *my ſweet Saviour*, and now it doubts not but it ſhall be ſaved; why? becauſe I have received much comfort after much *ſorrow*, and *doubting*, *Hoſ.* 8. 2, 3. and yet remaines a deluded miſerable creature ſtill. But here marke the difference betweene the witneſſe of each ſpirit. The *falſe ſpirit* makes a man beleeve he is in the ſtate of grace, and ſhall be ſaved, becauſe he hath *taſted* of Chriſt, and ſo hath been comforted, and that abundantly: But the *true Spirit* perſwades a man, his eſtate is good and ſafe, becauſe he hath not onely taſted, but *bought* this Chriſt; as the wiſe Merchant in the Goſpel, that rejoyced he had found *the pearle*, but yet ſtayes not here, but ſells away all, and *buyes* the pearle. Like two Chapmen that come to buy Wine, the

the one tasts it, and goeth away in a drunken fit, and so concludes it is his: So a man doth, that hath the false spirit: but the true spirited man doth not onely taste, but buyes the Wine, although he doe not drinke it all downe, when he cõneth to taste it; yet he having been incited by tasting to buy it, *now* he calls it his owne: So a child of God tasting a little of God, and a little of Christ, and a little of the promises at his first conversion, although he tastes not all the sweetnesse that is in God, yet he forsakes all for God, for Christ, and so takes them lawfully as his owne.

Againe, the false spirit having given a man comfort and peace, suffers a man to rest in that estate; but the true spirit having made the soule taste the Love of the Lord, stirreuh up the soule to doe and worke mightily for the Lord. Now the soule cryeth out; *What shall I doe for Christ that hath done wonders for me?* if every haire on my head were a tongue to speake of his goodnesse, it were too little. *Ne-*

hem. 8. 10. the joy of the Lord is our strength. *Psal.* 51. 12. *Uphold me with thy free spirit*, or as the Chaldean paraphrase hath it, *thy kingly spirit*; the Spirit of Adoption in Gods childe is no underling, suffering men to lye downe, and cry, my desires are good, but flesh is fraile; No, It is a kingly spirit *that raignes* where it *liveth*.

IV. IV. *False applying of true promises*, is the last cause of false peace. And when a man hath Gods Spirit within, and Gods hand and promise (as he thinks) for his estate, now he thinkes all safe. This did the *Jewes*, they said, *We have Abraham to our Father*, and so reputed themselues safe, God having made them promise, *I will be a God of thee, and of thy seed.* But here is a difference betweene a child of Gods application of them & a wicked mans; the first applieth them so to him, as that he liveth upon them, and nothing but them; and to whom doth the dugge belong, but to the childe that liveth upon it? The other lives upon

Ps. 38. 16.

his

his lusts, and creatures, and yet catcheth hold on the promise.

By these foure means is begot a bastard false peace.

Thus much of the second cause of mans deceiving himselfe; False peace in the *Conscience*.

Now followeth the third.

III. The corruptions and distempers of the *Will*, which is the third cause why men deceive themselves. Which are many. I will onely name three. III.

First, When the *Will* is resolved to goe on in a sinfull course, and then sets the understanding a worke to defend it. Whence it fareth with the soule, as with a man that commeth to search for stolen goods, who having received a bribe afore-hand, searcheth every where but where it is, and so the man is never found out to be what he is: So a man having tasted the sweetnesse of a sinfull course (which pleasure bribes him) he is contented to search into every corner of his heart, and to try himselfe, as many doe, except *there* 1.

where his darling luſt lyes; *he ſits upon that*, and covers it willingly from his owne eyes, as *Rachel* did upon ſtolne gods, and ſo never findes out himſelfe, *Io.* 3. 20. a man that hath a mind to ſleepe quietly, will cauſe the curtaines to be drawne, and will let ſome light come in, but ſhuts out all that, or ſo much as may hinder him from ſleeping: So a man having a mind to ſleepe in ſome particular ſinfull courſe at his eaſe, will ſearch himſelfe, and let ſome light come into his minde.

And hence many prophane perſons, that know much, (their opinions are orthodox, their diſcourſe ſavoury) yet doe they know little of themſelves, and of thoſe ſinnes and luſts that haunt them, which they muſt part with, becauſe this light troubleth them, it hinders them from ſleeping in their ſecure eſtate, and therefore they draw the curtaine here: Hence many men that live in thoſe ſinnes of the groſſeſt uſury, finding the gaine, and taſting the ſweet of that ſinne, will reade all bookes, goe to all thoſe Miniſters, they

they ſuppoſe, that hold it lawfull, and ſo pick up and gather reaſons to defend the lawfulneſſe of the ſinne, and ſo becauſe they would not have it to be a ſinne, finde out reaſons whereby they thinke it no ſinne; but the bottome is this, their *will* hath got the bribe, and now the underſtanding playes the lawyer: and hence men live in the moſt crying ſinnes, and are ſure to periſh, becauſe they will not know they are in an errour.

2. Secondly, when the *will* ſets the underſtanding a worke to extenuate and leſſen ſinne: for many, when they ſee their ſinnes, yet make it ſmall by looking at the falſe end of their opticke glaſſe; they thinke ſuch ſmall matters never make any breach betweene the Lord and their ſoules. Hence they ſay, *the beſt man ſinnes ſeven times a day*, and *who can ſay my heart is cleane?* What is the reaſon that a childe of God hath little peace many times after commiſſion of ſmall ſinnes? Oh! it is becauſe they ſee the horrible nature of the leaſt ſinne: ſmall wrongs againſt ſo

deare, so great a friend as the Lord is, it cuts their hearts; yet a carnall heart it never troubled for great sinnes, because they make a light matter of them.

3. Thirdly, Wilfull ignorance of the horrible wrath of God. Hence men rush on in sinne, as the horse into the battell. Hence men never feare their estates, because they know not Gods wrath hanging over them. Coldest Snakes when they are frozen with cold, never sting nor hurt; one may carry a neast of them in his bosome: but bring them to the fire, then they hisse and sting: so sinne when it is brought neare Gods wrath, (that devouring fire) it makes men cry out of themselves, then I am undone, oh I am a lost creature; but being not thus heated, sinne never makes a man cry out of himselfe.

These are the causes why men are ignorant of their woefull, miserable estate, which *Ignorance* is the first Rocke, or the first powder

der-plot that spoyles thousands.

Yet, there are three more dangerous, because more secret.

Now followeth the second reason of mens ruine. By reason of mans *carnall securitie*, whereby men cannot be affected with, nor so much as have hearts to desire to come out of their misery, when they know it: for if a mans minde understand his misery, yet if the heart be hard or sleepy, and not affected, loaden, wounded, humbled, and made to groane under it, he will never greatly care to come out of it, *Isa.* 29. 9, 10. Now this is the estate of many a soule, he doth know his misery, but by reason of the sleepy, secure, senseles spirit of slumber, he never feeles it, nor mournes under it, and so comes not out of it.

That econd Reason why men ruine thēselves.

Now the Reasons of this security are these.

Because God powres not out the full measure of his wrath upon men, because hee kindles not the pile of wrath that lyes upon men, its reserved and

Reas. 1.

Nahum 1. 2. and concealed, *not revealed from heaven*, and ſo long, let God frown, Miniſters threaten, and ſmaller judgements drop, yet they will never ſeeke ſhelter in Jeſus Chriſt, but ſleepe in their ſinnes, untill God raine downe flouds of horrour, bloud, fire, untill Gods arrowes ſticke in mens hearts, they will never ſeeke out of themſelves unto Jeſus Chriſt, *Eccle.* 8. 11. ſo long as Gods plagues were upon *Pharaoh*, he giveth faire words, and *Moſes* muſt be ſent to pray for him: but when Gods hand is taken away, now *Pharaohs* heart is hardened. So long as Gods ſword is in his ſcabberd, men have ſuch ſtout hearts, that they will never yeeld; God muſt wound, and cut deep, and ſtab, and thruſt to the very heart, elſe men will never yeeld, never awaken, till Gods fiſts be about mens eares, and he is dragging them to the ſtake; men will never awake and cry for a pardon and deliverance of their woefull eſtate.

Reaſ. 2. Secondly, becauſe if they doe in part feele, and ſo feare Gods wrath, they

they put away the evill day farre from them, they hope they ſhall doe better hereafter, and repent ſome other time, and therefore they ſay, ſoule eate, drinke, follow thy ſports, cups, queanes; thou haſt a treaſure of time which ſhall not be ſpent in many yeares, *Iſay* 22. 12, 13. that looke as it is with the waxe, let it be of never ſo pliable a diſpoſition, and the fire never ſo hot, yet if it be not brought neare the fire, and be held in the fire, it never melts, but ſtill remaines hard: ſo it is here. Let a man or woman have never ſo gentle or pliable a natrue, and let Gods wrath be never ſo hot and dreadfull in their Judgements, yet if they make not the day of wrath preſent to them, if they ſee it not ready every moment to light upon their hearts, they are never melted, but they remaine hard-hearted, ſecure, ſleepy wretches, and never groane to come out of their woefull eſtate; and this is the reaſon why many men, that have guilty conſciences, though they have many ſecret wiſhes and purpoſes to be

bee better, yet never cry out of themselves, nor ever seeke earnestly for mercy, till they lie upon their death-bed, and then, oh the promises that they ply God with! try me Lord, & restore me once more to my health, and life againe, and thou shalt see how thankfull I will be; because that now they apprehend wrath and misery neare unto them, *Heb.* 3. 13.

Reas. 3. Thirdly, Because they thinke they can beare Gods wrath, though they doe conceive it neare at hand, even at the very doores: men thinke not that Hell is so hot, nor the devill so black, nor God so terrible as in deede he is. And hence wee shall observe the Prophets present Gods wrath as a thing intolerable before the eyes of the people, that thereby they might quench all those cursed conceits of being able to beare Gods wrath, *Nahum* 1. 9. and hence we shall have many men desperately conclude, they will have their swinge in sinne, and if they perish they hope they shall be able to beare it, *it is but a damning* they thinke, and hence they

they goe on ſecurely. O poore wretches! the devill ſcares and feares all the world, and at Gods wrath the devills quake, and yet ſecure men feare it not, they think hell is not ſo terrible a place.

Fourthly, becauſe they know no better an eſtate: Hence though they feele their wofull and miſerable condition, yet they deſire not to come out of it. Although men finde hard lodging in the world, hard times, hard friends, hard hearts, yet they make a ſhift with what they finde in this miſerable Inne, untill they come to Hell; for ſuch a man purſued by outward miſeries or inward troubles, there ſtayes. O miſerable man that makes ſhift till he come to Hell. They may heare of the happy eſtate of GODS people, but not knowing of it experimentally, they ſtay where they are, *Joh.* 4. 14. 4.

Take a Princes childe, and bring it up in a baſe houſe and place, it never aſpires after a Kingdome or Crowne: So men, hatcht in this world, knowing

ing no better an eſtate, never caſt about them to get a better inheritance than that they ſcramble for here. Wives mourne for the long abſence of their beloved Husbands, becauſe they know them and their worth. God may abſent himſelf from men, weeks months, yeares, but men ſhed not one teare for it, becauſe they never taſted the ſweetneſſe of his preſence. It is ſtrange to ſee men take more content in their cups and cards, pots and pipes, dogges and hawkes, than in the fellowſhip of God and Chriſt, in Word, in prayer, in Meditation, which Ordinances are burdens and priſons unto them. What is the reaſon of it? Is there no more ſweetneſſe in the preſence of Gods ſmiling in Chriſt, than in a filthy Whore? Yes, but they know not the worth, ſweetneſſe, ſatisfying goodneſſe of a God; yet into freſh waters they will never returne, becauſe now they taſte a large difference of each eſtate: So it is here, if men did but once taſte of the happineſſe of Gods people, they would not for a thouſand

ſand worlds be one halfe houre in their wild looſe Sea againe.

Fifthly, becauſe if they doe know a better eſtate, yet their preſent pleaſures, their ſloth doth ſo bewitch them, and Gods denyals when they ſeeke unto him, doe ſo farre diſcourage them, that they ſleepe ſtill ſecurely in that eſtate. A ſlothfull heart bewitched with preſent eaſe and pleaſures and delights, conſidering many a teare, many a prayer muſt it make, many a night muſt it breake its ſleepe, many a weary ſtep muſt it take towards heaven and Chriſt, if ever it come there, growes diſcouraged and deaded, and hard-hearted in a ſleepy eſtate, and had rather have a bird in the hand then two in the buſh, *Prov.* 1. 32. *Jer.* 48. 11. The *Iſraelites* wiſhed that they were at their Onyons and gralike againe in *Egypt*. Was there no *Canaan*? yes, but they wiſhed thus becuſe there were walls built up to heaven, and Giants ſonnes of *Anack* in the Land, difficulties to overcome. O ſlothfull hearts! Secondly, becauſe God

Reaſ. 5.

God ſometime put them to ſtraights, and denied them what they ſought for, they were of ſuch a waſpiſh, teaſty, ſullen ſpirit, that becauſe the Lord had them not alwayes on his knees, they would runne away: ſo many a man meets with ſorrow enough in his ſinfull, dropſie, drunken eſtate, he heares of heaven and a better eſtate; yet, why goes he to his luſts and fleſh-pots againe? Oh! becauſe there are ſo many difficulties and blocks and hindrances in his way, and becauſe they pray and finde not eaſe, therefore they eate, drinke, laugh, ſport and ſleepe in their miſerable eſtate ſtill, *Matth.* 7. 14. therefore men walke in the broad way, becauſe the other way to life is ſtraight and narrow, it is a plague, a burden, a priſon to be ſo ſtrict; men had rather ſit almoſt an houre in the ſtockes, than be an houre at prayer; men had rather be damned at laſt, than ſweat it out and runne through the race to receive a Crowne, and hence men remaine ſecure.

Sixthly,

Sixthly, because of the strange strong power of sin, which beares that sway over mens soules, that they must serve it; as prisoners stoope to their Jaylor; as souldiers that have taken their pay, *their pleasure of sinne*, must follow it as their Captaine, though they goe marching on to eternall ruine: nay though Doomes day should be to morrow, yet they must and will serve their lusts. As the Sodomites when they were smitten with blindnesse, which tormented their eyes, as though they had beene pricked with thornes, for so the Hebrew word signifies, even when destruction was neare, they groped for the doore. Men cannot but sin though they perish for sinne; hence they remaine secure. *Reas. 6.* Rom. 1. ult.

Seventhly, Despaire of Gods mercy: hence, like *Cain*, men are Runnagates from the face of God; men thinke they shall never finde mercy when all is done: hence they grow desperately sinfull; like those *Italian* Senators, that despairing of their lives (when upon submission they had been *Reas. 7.*

promiſed their lives, yet) being conſcious of their villany, made a curious banquet, & at the end of it, every man dranke up his glaſſe of poyſon, & killed himſelfe: ſo men feeling ſuch horrible hard hearts, and being privie to ſuch notorious ſinnes, they caſt away lives, and heaven, and ſoules for luſt, and ſo periſh wofully, becauſe they lived deſperately, and ſo ſecurely.

Reaſ. 8. Eighthly, Becauſe men nouriſh a blinde, falſe, flattering hope of Gods mercy: hence many knowing and ſuſpecting that all is naught with them, yet having ſome hope they *may* be in a good eſtate, and God may love them; hence they lie downe ſecurely, and reſt in their flattering hope. Hence obſerve, thoſe people that ſeldome come to a concluſion, to a point, that either they are in the ſtate of grace, or out of it, that never come to be affected, but remaine ſecure in their condition; they commonly grow to this deſperate concluſion; that they hope God will be merciſull unto them; if not, they cannot helpe it: like the man that had

had on his Target the picture of God and the Devill: under the first he writ, *Si tu non vis, if thou wilt not*; under the other he writ, *Ipse vogitat, here's one will.*

Ninthly, because men bring not their hearts under the hammer of Gods word to be broken, they never bring their consciences to be cut. Hence they goe on still securely with festered consciences. Men put themselves aboue the word, and their hearts above the hammer, they come not to have the Minister to humble them, but to judge of him, or to pick some pretty fine thing out of the word, and so remaine secure sorts all their dayes: for if ever thy heart be broken, and thy conscience be awaked, the word must doe it: but people are so Sermon-trodden, that their hearts, like foot-paths, grow hard by the word. *Reas. 9.*

Tenthly, because men consider not of Gods wrath daily, nor the horrible nature of sinne; men chew not these pills: hence they never come to be affected nor awakened. *Reas. 10.*

Vse.

Awaken therefore all you secure creatures; feele your misery, that so you may get out of it. Dost thou know thine estate is naught, and that thy condemnation will be fearefull, if ever thou dost perish; and is thine heart secretly secure, so damnably dead, so desperately hard, that thou hast no heart to come out of it: what? no sigh, no teares? canst thou carry all thy sinnes upon thy back, like *Sampson* the gates of the Citie, and make a light matter of them? Dost thou see hell fire before thee, and yet wilt venture? art thou worse than a beast which we cannot beate nor drive into the fire, if there be any way to escape: oh get thine heart to lament & mourne under thy miseries, who knowes then but the Lord may pittie thee? But oh hard heart! thou canst mourne for losses and crosses, burning of goods and houses, yet though God be lost, and his image burnt downe, and all is gone, thou canst not mourne. If thine heart were truely affected, the pillow would be washed with thy teares, and the

wife

wife in thy bosome would be witnesse to thine heart-breakings in mid-night for those sinnes which have grieved the Spirit of God many a time, thou couldest not sleepe quietly, nor comfortably without assurance. If you were sicke to death, Physitians should heare how you doe; and if you were humbled, we should have you in the bitternesse of your spirit cry out, *What shall we doe?* but know it, thou must mourne here or in hell. If God broke *Davids* bones for his adultery, and the Angels backes for their pride; the Lord, if ever he saves thee, will breake thine heart too.

Quest. But thou wilt say, how shall I doe to get mine heart affected with my misery? *Quest.*

Answ. Take a full view of thy misery. 2. Take speciall notice of the Lords readinesse and willingnesse to receive thee yet unto mercy; for, two things harden the heart. 1. false hope: whereby a man hopes, he is not so bad, as indeed he is. 2. No hope; whereby a man when he seeth himselfe so notoriously *Answ.* 1. How to get a broken heart.

riously bad, thinks there is no willingneſſe in the Lord to pardon or receive ſuch a monſter of men to mercy; and if neither the hammer can breake thy ſtony heart, nor the Sunſhine of mercy melt it, thou haſt an heart worſe then the Devill, and art a ſpectacle of the greateſt miſery. 1. In regard of ſinne, 2. In regard of Gods wrath.

Firſt, in regard of ſinne. Thou haſt ſinned, and that grievouſly againſt a great God, thou makeſt no great matter of this: No, but though it be no loade to thee, it's a loade on the Lords heart, *Iſa.* 1. 24. and time will come he will make the whole ſinfull world by Rivers of fire and bloud to know what an evill it is.

For 1. In every ſin thou doſt ſtrike God, and fling a dagger at the heart of God. 2. In every ſin thou doſt ſpight againſt God: for if there were but one onely thing wherein a man could doe his friend a diſpleaſure, was not here ſpight ſeene if he did that thing? Now tell me, hath not the Lord beene a good friend unto thee? Tell mee, wherein

wherein hath hee grieved thee? and tell me, in what one thing canst thou please the devill, and doe God a displeasure, but by sinne? yet O hard heart, thou makest nothing of it; but consider thirdly, in every sin thou dost disthrone God, and setteth thy selfe above God: for in every sinne, this question is put, whose will shall be done, Gods will or mans? Now man by sinne sets up his owne will above the Lords, and so kicks God, (blessed for ever, adored of millions of Saints and Angels) as filth under his feet. What, will this breake your hearts?

Consider then of Gods wrath; the certainty of it, the unsupportablenesse of it, how that dying in thy sinnes, and secure estate, *it shall fall*; for when men cry, *Peace, Peace*, then commeth *sudden destruction* at unawares; pray therefore to God to reveale this to thee, that thine heart may breake under it. Secondly, consider of the Lords mercy and readinesse to save thee, who hath prepared mercy, and intreates

1 Thes. 5. 3, 4.

2 Cor. 5. 19.

thee to take it, and waiteth every day for thee to that end.

3. Generall Reason of mans ruine.

The third Reason of mans ruine is, that *carnall confidence*, whereby men seeke to save themselves, and to scramble out of their miserable estate by their owne duties and performances, when they doe feele themselves miserable: the soule doth as those *Hos.* 5. 13. men when they be wounded and troubled, they never look after Jesus Christ, but goe to their owne waters to heale themselves; like hunted Harts when the arrow is in them, *Rom.* 9. 31, 32.

For the opening of this point, I shall shew you these two things.

1. Wherein this resting in *Duties* appeares.
2. Why doe men rest in *themselves*.

Wherein Mens *Resting in Duties* appeares.

First, this resting in *Duties*, appeares in these Eleven degrees.

1. The soule of a poore sinner, if ignorantly bred and brought up, rests confidently in superstitious vanities.

Aske

Aske a devout Papiſt, how he hopes to be ſaved; he will anſwer, By his good workes. But enquire further; what are theſe good workes: why, for the moſt part ſuperſtitious ones of their owne inventions (for the Crow thinkes her owne bird faireſt) as whipping themſelves, pilgrimage, faſting, mumbling over their Paternoſters, bowing downe to Images and Croſſes.

2. Now theſe being baniſhed from the Church and Kingdome, then men ſtand upon their titular profeſſion of the true Religion, although they be Devills incarnate in their Lives. Look up and down the Kingdome, you ſhall ſee ſome roaring, drinking, dicing, carding, whoring in Tavernes and blind Alehouſes; others belching out their oathes, their mouthes ever caſting out like *raging Seas* filthy frothy ſpeeches: others, like *Iſmaels*, ſcoffing at the beſt men, yet theſe are confident they ſhall be ſaved. Why, (they ſay) they are no Papiſts, hang them, they will die for their Religion, and rather burne 2.

burne than turne againe by the grace of God. Thus the Jewes boasted, they were *Abrahams seede*: so our carnall people boast: Am not I a good Protestant? am not I baptized? doe I not live in the Church, and therefore resting here, hope to be saved? I remember a Judge, when one pleaded once with him for his life, that hee might not be hanged, because he was a Gentleman; he told him, that therefore hee should have the Gallowes made higher for him; so when thou pleadest, I am a Christian and a good Protestant (yet thou wilt drinke, and sweare, and whore, neglect prayer, and breake Gods Sabbath) and therefore thou hopest to be saved; I tell thee thy condemnation shall be greater, and thy plagues in hell the heavier.

Zeph. 3. 11.

3. If men have no peace here, then they fly to, and rest in the goodnesse of their insides: you shall have many a man, whom if you follow to his chamber, you shall finde very devout, and they pray heartily for the mercy of God, and forgivenesse of sinnes: but follow

3.

follow them out of their Chambers, watch their diſcourſes, you ſhall finde it frothy and vaine, and now and then powdered with *faith* and *troth*, and obſcene ſpeeches. Watch them when they are croſt, you ſhall ſee them as angry as Waſpes, and ſwell like Turkies, and ſo ſpit out their venome like Dragons. Watch them in their journeyes, and you ſhall ſee them ſhoot into an Ale-houſe, and there ſwill and ſwagger, and be familiar with the ſcumme of the countrey for prophaneneſſe, and halfe drunke too ſometimes. Watch them on the Lords day, take them out of the Church once, and ſet aſide their beſt clothes, they are the ſame then as at another time; and becauſe they muſt not worke nor ſport that day, they thinke they may with a good conſcience ſleepe the longer on the morning. Aske now ſuch men how they hope to be ſaved, ſeeing their lives are ſo bad; they ſay, though they make not ſuch ſhews, they know what good prayers they make in private, their hearts they ſay are good. I tell

tell ye brethren, he that trusteth to his owne heart, and his good desires, and so resteth in them, is a foole. I have heard of a man that would haunt the Tavernes and Theaters, and whore-houses at *London* all day, but he durst not goe forth without private prayer in the morning, and then would say at his departure; now devill doe thy worst, and so used his prayers (as many doe) onely as charms and spels against the poore weake cowardly devill, that they thinke dares not hurt them, so long as they have good hearts within them, and good prayers in the chamber; and hence they will goe neare to raile against the Preacher as an harsh Master, if he doe not comfort them with this, that God accepts of their good desires.

4. 4. If their good hearts cannot quiet them, but conscience tells them, they are unsound without, and rotten at core within, then men fall upon reformation; they will leave their whoring, drinking, cozening, gaming, company-keeping, swearing, and such like roaring

ring ſinnes, and now all the Countrey ſaith, he is become a new man, and he himſelfe thinkes he ſhall be ſaved, 2 *Pet.*2. 20. they eſcape the pollutions of the world, as ſwine that are eſcaped and waſhed from outward filth, yet the ſwiniſh nature remaines ſtill; like Mariners that are going to ſome dangerous place, ignorantly, if they meet with ſtormes, they goe not backward, but caſt out their goods that indanger their ſhip, and ſo goe forward ſtill: ſo many a man going towards hell, is forced to caſt out his luſts and ſinnes, but he goeth on in the ſame way ſtill for all that. The wildeſt beaſts (as Staggs) if they be kept waking from ſleepe long, will grow tame: ſo conſcience giving a man no reſt for ſome ſinnes he liveth in, he groweth tame; He that was a wild Gentleman before, remaines the ſame man ſtill, onely he is made tame *now* (that is) civill and ſmooth in his whole courſe, and hence they reſt in reformation: which reformation is commonly but of ſome troubleſome ſinne, and it is becauſe they thinke it is bet-

better following their trade of ſinne at another market, and hence ſome men will leave their *drinking*, and *whoring*, and turne *covetous*, becauſe there is more gaine at that market; ſometimes it is becauſe ſinne hath left them, as an old man.

5. If they can have no reſt here, they get into another ſtarting hole, they goe to their *Humiliations*, *Repentings*, *Teares*, *Sorrowes*, and *Confeſſions*. They heare a man cannot be ſaved by reforming his life, unleſſe he come to afflict his ſoule too; he muſt ſorrow and weepe here, or elſe cry out in hell hereafter. Hereupon they betake themſelves to their ſorrowes, teares, confeſſion of ſinnes, and now the winde is downe, and the tempeſt is over, and they make themſelves ſafe, *Matth.* 11. 21. *They would have repented*, that is, *the Heathen*, as *Beza* ſpeakes, when any wrath was kindled from Heaven, they would goe to their *ſackcloth* and *ſorrowes*; and ſo thought to pacifie Gods anger againe, and here they reſted: ſo it is with many a man; many people

people have ſicke fits and qualmes of conſcience, and then they doe as Crowes that give themſelves a vomit by ſwallowing downe ſome ſtone when they are ſicke, and then they are well againe; ſo when men are troubled for their ſinnes, they will give themſelves, a vomit of *prayer*, a vomit of *confeſsion*, and *humiliation*, *Iſa.* 58. 5. Hence many when they can get no good by this phyſicke, by their *ſorrowes*, and *teares*, caſt off all againe; for making theſe things their God, and their Chriſt, they forſake them when they cannot ſave them; *Mat.* 3. 14. more are driven to Chriſt by the ſenſe of the burden of an hard, dead, blind, filthy heart, then by the ſenſe of *ſorrowes*, becauſe a man reſts in the one, *viz.* in *ſorrowes* moſt commonly, but trembles and flyes out of himſelfe when he feeles the other: thus men reſt in their repentance, and therefore *Auſtin* hath a prettie ſpeech which ſounds harſh, that *Repentance damneth more than ſin*; meaning that thouſands did periſh by reſting in it: and hence

we

wee ſee among many people, if they have large affections, they thinke they are in good favour; if they want them, they thinke then they are caſt-awayes, when they cannot mourne, nor be affected as once they were, becauſe they reſt in them.

6. 6. If they have no reſt here, then they turne *morall men*, that is, ſtrict in all the duties of the morall law, which is a greater matter than reformation or humiliation, that is, they grow very juſt and ſquare in their dealings with men, and exceeding ſtrict in the duties of the firſt Table towards God; as *faſting, prayer, hearing, reading*, obſerving the *Sabbath*: and thus the *Phariſees* lived, and hence they are called *the ſtrict ſect of the Phariſees*. Take heede you miſtake me not, I ſpeake not againſt ſtrictneſſe, but againeſt reſting in it, for except *your* righteouſneſſe exceed *theirs*, you ſhall not enter into the Kingdome of Heaven. You ſhall finde theſe men fly from baſe perſons and places like the Peſt-houſes, commend the beſt bookes, cry downe the ſinnes

ſinnes of the time, and cry againſt civill or morall men (the eye ſees not it ſelfe) and cry up zeale and forwardneſſe. Talke with him about many morall duties, that are to be done towards God or man, he will ſpeak well about the excellency and neceſſitie of it, becauſe his trade and skill whereby he hopes to get his living and earne eternall life, lieth there; but ſpeake about Chriſt, and living by faith in him and from him, & bottoming the ſoule upon the Promiſes (pieces of Evangelicall righteouſneſſe) he that is very skilfull in any point of controverſie, is as ignorant almoſt as a beaſt when he is examined here; hence if Miniſters preach againſt the ſinnes of the time, they cõmend it for a ſpeciall Sermon, (as it happily deſerves too) but let him ſpeake of any ſpirituall inward ſoule-working point, they goe away, & ſay, he was in their judgement confuſed and obſcure, for their parts they underſtood them not. (Beloved) pictures are pretty things to look on, and that's all the goodneſſe of them; ſo theſe men

are (as Christ looked on and loved the naturall yong man in the Gospel) and that's all their excellency. You know, in *Noahs* floud, all that were not in the Arke, though they did climbe and get to the top of the talleſt mountaines, they were drowned: ſo labour to climbe never ſo high in moralitie, and the duties of both Tables, if thou goeſt not into Gods Arke, the Lord Jeſus Chriſt, thou art ſure to periſh eternally.

7. 7. If they have no reſt here in their *moralitie*, they grow hot within, and turne marvellous zealous for good cauſes and courſes, and there they ſtay and warme themſelves at their owne fire: thus *Paul*, *Philip.* 3. 6. was zealous and there reſted. They will not live as many doe, like ſnailes in their ſhells, but rather than they will be damned for want of doing, they are content to give away their eſtate, children, any thing almoſt to get pardon for the ſinne of their ſoule, *Mich.* 6. 7.

Rom. 2. 10

8. 8. If they find no helpe from hence, but

but are forced to see and say; when they have done all, they are unprofitable servants, and they sinne in all that which they doe; then they rest in that which is like unto Evangelicall Obedience, they thinke to please God by mourning for their failings in their good duties, desiring to be better; and promising for the time to come to be so, and therein rest, *Deut.* 5. 29.

9. If they feele a want of all these, then they dig within themselves for power to leave sinne, power to be more holy and humble, and so thinke to worke out themselves in time, out of this estate, and so they digge for pearles in their owne dunghills, and will not be beholding to the Lord Jesus, to live on him in the want of all; they thinke to set up themselves out of their owne stock without Jesus Christ, and so as the Prophet *Hosea* speakes 14. 3, 4. thinke to save themselves *by their riding on Horses*, (that is) *by their owne abilities.* 9.

10. If they feele no helpe here, then they goe unto Christ for grace and 10.

power to leave ſinne and do better, whereby they may ſave themſelves; and ſo they live upon Chriſt that they may live of themſelves; they go *unto* Chriſt they get not *into* Chriſt, *Pſal.* 8. 34, 35. like hirelings that goe for power to doe their worke, that they may earne their wages: A child of God contents himſelf with, and lives upon the inheritance it ſelfe, the Lord in his free mercy hath given him. But now wee ſhall ſee many poore Chriſtians that runne in the verie roade, the Papiſts devoutly goe to Hell in.

Firſt, the Papiſt will confeſſe his miſery, that he is (and all men are) by nature a child of wrath, and under the power of ſin and Satan.

Secondly, they hold Chriſt is the onely Saviour.

Thirdly, that this Salvation is not by any Righteouſneſſe in a Chriſt, but Righteouſneſſe from a Chriſt, onely by giving a man power to doe, and then dipping mens doings in his bloud, he merits their life. Thus the wiſeſt and

and devouteſt of them profeſſe, as I am able to manifeſt; juſt ſo doe many Chriſtians live. Firſt, They feele themſelves full of ſinne, and are ſometimes tyred and weary of their lives, for their vile hearts, and they finde no power to helpe themſelves. Secondly, Hereupon hearing, that onely Chriſt can ſave them, they goe unto Chriſt to remove theſe ſinnes that tyre them and load them, that he would enable them to doe better than formerly. Thirdly, If they get theſe ſinnes ſubdued and removed, and if they finde power to doe better, than they hope they ſhall be ſaved. Whereas thou mayeſt be damned and goe to the Devill at laſt, although thou doſt eſcape all the pollutions of the world, & that not from thy ſelfe and ſtrength, but from the knowledge of Ieſus Chriſt, 2 *Pet.* 2. 20. I ſay woe to you for ever, if you die in this eſtate, it is with our Chriſtians in this caſe, as it is with the *Ivy*, which claſpes and groweth about the tree, and draws ſap *from* the tree, but it growes not *one with* the

tree, becauſe it is not ingrafted into the tree: ſo many a ſoule commeth to Chriſt, to ſuck juice from Chriſt to maintaine his owne berries, (his owne ſtocke of grace,) alas, he is but *Ivy*, he is no member or branch of this tree, and hence he never groweth to be one with Chriſt. 2. Now the reaſons why men reſt in their duties are theſe.

Why men doe reſt in their good duties. *Reaſ.* 1.

Firſt, Becauſe it's naturall to a man out of Chriſt to doe ſo. *Adam* and all his poſteritie was to be ſayed by his doing, *Doe this and live*, worke and here is the wages; winne life and weare it: Hence all his poſteritie ſeekes to this day to be ſaved by *doing*; like father, like ſonne. Now to come out of all duties truely to a Chriſt, hath not ſo much as a coate in *innocent*, much leſſe *corrupted* nature; hence men ſeeke to themſelves: now as it is with a bankrupt, when his ſtocke is ſpent and his eſtate crackt, before he will turne Prentice, or live upon another, he will turne Pedler of ſmall wares, and ſo follow his old trade with a leſſe ſtocke: ſo men naturally follow their old

old trade of *doing*, and hope to get their living that way: and hence men having no experience of trading with Christ by *faith*, live of themselves. *Sampson*, when all his strength was lost, would goe to shake himselfe as at other times; so when mens strength is lost, and God and grace is lost, yet men will goe and try how they can live by shifts and working for themselves still.

Secondly, Because men are ignorant of Jesus Christ and his righteousnesse; hence men cannot goe unto him, because they see him not; hence they shift as well as they can for themselves by their duties, *John* 4. 14. men seeke to save themselves by their own swimming, when they see no cable cast out to helpe them. *Reas.* 2.

Thirdly, Because this is the easiest way to comfort the heart, and pacifie conscience, and to please God as the soule thinkes; because by this meanes a man goes no further than himselfe. Now in forsaking all *duties*, a soule goeth to heaven quite out of himselfe, and there he must waite many a yeare, *Reas.* 3.

and that for a little it may be. Now if a fainting man have *Aquavitæ* at his beds head, he will not knocke up the ſhop-keeper for it. Men that have a Balſome of their owne to heale them, will not goe to the Phyſitian.

Reaſ. 4. Fourthly, becauſe by vertue of theſe duties a man may hide his ſin, and live quietly in his ſin, yet be accounted an honeſt man: as the whore in the *Pro.* 7. 15, 16. having performed her vowes, can intice without ſuſpition of men, or check of conſcience; ſo the Scribes and Phariſees were horribly covetous, but their long prayers covered their deformities, *Matth.* 23. 14. and hence men ſet their duties at a higher rate than they are worth, thinking *they* ſhall ſave them, becauſe they are ſo uſefull to them. Good duties, like new apparrell on a man purſued with Hue and Cry of conſcience, keep him from being knowne.

Uſe 1. Take heede of reſting in duties: Good duties are mens *money*, without which they thinke themſelves poore and miſerable; but take heed that *you*

and

and your money periſh not together, Gal. 5. 3. The paths to Hell be but two. The firſt is the path of *ſinne*, which is a dirty way. Secondly, the path of *Duties*, which (reſted in) is but a clearer way. When the *Iſraelites* were in diſtreſſe, *Judg.* 10. 14. The Lord bids them goe to the Gods they ſerved: ſo when thou ſhalt lie howling on thy death-bed, the Lord will ſay; Goe unto the good *prayers* and *performances* you have made, and the *teares* you have ſhed. Oh they will be miſerable comforters at that day.

Obiect. But I thinke thou wilt ſay, no true Chriſtian man hopes to be ſaved by his good workes and duties, but onely by the mercy of God and merits of Chriſt. *Obj.*

Anſw. It is one thing to truſt to be ſaved by *duties*, another thing to *reſt in* duties. A man truſts unto them, when he is of this opinion, that onely good duties can ſave him. A man reſts in duties, when he is of this opinion, that onely Chriſt can ſave him, but in his practiſe he goeth about to ſave *Anſ.*

ſave himſelfe. The wiſeſt of the Papiſts are ſo at this day, and ſo are our common Proteſtants. And this is a great ſubtilty of the heart, that is, when a man thinkes he cannot be ſaved by his good workes and duties, but onely by Chriſt: he then hopeth, becauſe he is of this opinion, that *when he hath done all, he is an unprofitable ſervant:* (which is onely an act or worke of the judgement informed aright) that therefore, becauſe he is of this opinion, he ſhall be ſaved.

But, becauſe it is hard for to know when a man reſts in duties, & few men finde themſelves guiltie of this ſinne, which ruines ſo many: I will ſhew two things.

1. The ſignes of a man reſting in duties.

2. The inſufficiency of all duties to ſave men. That ſo thoſe that be found guilty of this ſin, may not goe on in it.

Signes of mens reſting in Duties.

Firſt, For the ſignes whereby a man may certainly know, when he reſts in his duties, which if he doe, (as few profeſſors eſpecially, but they doe) he periſheth eternally. Firſt,

First, Thoſe that never yet ſaw they reſted in them, they that never found it an hard matter to come out of their duties. For it's moſt naturall for a man to ſticke in them, becauſe nature ſets men upon duties; hence it is a hard matter to come out of reſting in duties. For two things keepe a man from Chriſt. *Signe* 1.

1. *Sinne*; 2. *Selfe*. Now as a man is broken off from *ſinne* by ſeeing and feeling it, and groaning under the power of it: ſo is a man broken from *himſelfe*. For men had rather doe any thing than come unto Chriſt, there is ſuch a deale of *ſelfe* in them; therefore if thou canſt not tell the time when thou didſt *reſt* in thy duties, and then didſt groane to be delivered from theſe intanglements, (I meane not from the *doing* of them, this is *familiſme*, and prophaneneſſe, but from *reſting* in the bare performance of them,) thou doſt relye upon thy *duties* to this day. 2. Things keepe us from Chriſt.

Theſe reſt in duties, that prize the bare performance of Duties wonderfully; for thoſe duties that carry thee out of thy ſelfe unto Chriſt, make thee to *Signe* 2.

to prize Christ. Now tell me, doſt thou glory in thy ſelfe? now I am ſome-body. I was *ignorant, forgetfull, hard-hearted*, now I underſtand and remember better, and can ſorrow for my ſinnes; if thou doeſt reſt here, thy duties never carried thee further than thy *ſelfe*. Doſt thou thinke after that thou haſt prayed with ſome life, now I have done very well, and now thou doſt verily thinke (meaning for thy *duties*) the Lord will ſave thee though thou never come to Christ, & ſayeſt as he in another caſe; *now I hope the Lord will doe good to me, ſeeing I have got a* Prieſt *into mine houſe*, Judg. 17. 13. Doſt thou inhance the price of *duties* thus, that thou doſt doate on them, then I doe pronounce from God, thou doſt reſt in them: *theſe things* (ſaith *Paul*) *I accounted gaine*, (that is, before his converſion to Chriſt, he prized them exceedingly) but *now I account them loſſe*: and this is the reaſon why a childe of God commonly after all his prayers, teares and confeſſions, doubts much of Gods love towards him? whereas another

Phil. 3. 8.

ther man that falleth ſhort of him, never queſtioneth his eſtate; the *firſt* ſeeth much rottenneſſe and vileneſſe in his beſt duties, and ſo judgeth meanly of himſelfe: the *other* ignorant of the vileneſſe of them, prizeth them and eſteemeth highly of them, and ſetting his corne at ſo high a price, he may keepe them to himſelfe; the Lord never accepteth them, nor buyeth them at ſo high a rate.

Thirdly, thoſe that never came to be ſenſible of their poverty & utter emptineſſe of all good: for ſo long as a man hath a penny in his purſe (that is) feeles any good in himſelfe, he will never come a begging unto Jeſus Chriſt, and therefore reſts in *himſelf*: Now didſt thou never feele thy ſelfe in this manner poore, *viz.* I am as ignorant as any beaſt, as vile as any devill; O Lord, what a neaſt and litter of ſin and rebellion lurks in my heart. I once thought at leaſt, mine heart and deſires were good, but now I feele no ſpirituall life. Oh! dead heart, I am the pooreſt, vileſt, baſeſt, and blindeſt creature that ever *Signe* 3.

ever lived. If thou doeſt not thus feele thy ſelfe poore, thou never cameſt out of thy *duties*; For when the Lord bringeth any man to Chriſt, he bringeth him empty, that ſo he may make him beholding to Chriſt for every farthing token.

Iſa. 66. 2.

Signe 4. Fourthly, thoſe that gaine no *Evangelicall righteouſneſſe* by duties, reſt in *duties*; I ſay, Evangelicall righteouſnes, that is, more prizing of acquaintance, with deſire after, loving and delighting in union with the Lord Jeſus Chriſt: for a morall man may grow in *legall righteouſneſſe*, (as the ſtony and thorny ground *ſeede*, ſprang up and increaſed much, and came neere unto maturity,) and yet *reſt in* duties all this while. For, as it is with tradeſmen, they reſt in their buying and ſelling, though they make no gaine of their trading: now Jeſus Chriſt is a Chriſtians gaine, *Phil.* 1. 21. and hence a childe of God askes himſelfe after *Sermon*, after *prayer*, after *Sacrament*, what have I gained of Chriſt? *have I got more knowledge of Chriſt, more admiring of the Lord Jeſus?* Now a carnall heart that reſts in his duties, asketh onely

onely what he hath done, as the *Phariſee*, *I thanke God I am not as other men, I faſt twice a weeke, I give almes*, and the like, and thinkes verily he ſhall be ſaved, becauſe he *prayes*, and becauſe he *heares*, and becauſe he *reformes*, and becauſe he *ſorrowes* for his ſinnes, that is, *not* becauſe of the gaining of Chriſt in a duty, but becauſe of his naked performance of the duty, and ſo they are like that man, that I have heard of, that thought verily he ſhould be rich, becauſe he had got a Wallet to beg: ſo men, becauſe they performe duties, thinke verily they ſhall be ſaved. No ſuch matter, let a man have a Bucket made of gold, doth he thinke to get water, becauſe he hath a Bucket? No, no, he muſt let it down into the Well, & draw up water with it: ſo muſt thou let downe all thy duties into Chriſt, & draw life and light from his fulneſſe, elſe though thy duties be golden duties, thou ſhalt periſh without Chriſt. When a man hath bread in his Wallet, and got Water in his Bucket, he may boldly ſay, ſo long as theſe laſt, I ſhall not

not famish: so mayst thou say, when thou hast found and got Christ, in the performance of any duty, so long as Christs life lasteth, I shall live, as long as he hath any wisdome or power, so long shall I be directed and enabled in well doing.

Signe 5. Fifthly, if thy duties make thee sin more boldly, thou dost then *rest in* duties; for these duties which carry a man out of himself unto Christ, ever fetch power against sinne; but duties that a man rests in, arme him and fence him in his sinne, *Isa.* 1.14. A cart that hath no wheeles to rest on, can hardly be drawne into the dirt, but one that hath wheeles, commeth loaded through it; so a child of God that hath no wheels, *no duties* to rest upon, cannot willingly be drawn into sinne: but another man, though he be loaden with sinne (even sometimes against his conscience) yet having duties to beare him up, goeth merrily on in a sinfull course, & makes no bones of sinne: when we see a base man revile a great Prince, & strike him, we say, Surely he durst not doe it, unlesse

leſſe he had ſome body to beare him out in it, that he reſts and truſts unto: ſo when we ſee men ſinne againſt the great God, we conceive, certainly they durſt not doe it, if they had not ſome *duties* to beare them out in it, and to encourage them in their way, that they truſt unto.

For, take a prophane man, what makes him drink, ſweare, cozen, game, whore? Is there no God to puniſh? Is there no hell hot enough to torment? are there no plagues to confound him? yes, why ſinneth he then ſo? Oh! he prayeth to God for forgiveneſſe, and ſorroweth, and repents in ſecret (as he ſaith) and this beares him out in his lewd pranks.

Take a morall man, he knowes he hath his failings and his ſinnes, as the beſt have, and is overtaken ſometimes as the beſt are; why doth he not remove theſe ſinnes then? He confeſſeth them to God every morning when he riſeth; why is he not more humbled under his ſinne then? the reaſon is, he conſtantly obſerveth morning & evening prayer, & then he craves forgive-

neſſe for his failings, by which courſe he hopes he makes his peace with God, and hence he ſinneth without feare, and riſeth out of his falls into ſinne without ſorrow. And thus they ſee and maintaine their ſinnes by their *duties*, and therefore *reſt in* duties.

Signe 6. Sixthly, thoſe that ſee little of their vile hearts by *duties*, reſt in their duties: For if a man be brought nearer to Chriſt, and to the light, by duties, he will ſpy out more moats; for the more a man participates of Chriſt, his health and life, the more he feeleth the vile-

Rom. 7. neſſe and ſickneſſe of ſinne. As *Paul* when he reſted in his duties before his converſion, before that the *Law* had humbled him, *he was alive*, that is, he thought himſelfe a ſound man, becauſe his *duties* covered his ſinnes, like fig-leaves. Therefore ask thine own heart, if it be troubled ſometimes for ſinne, and if after thy praying and ſorrowing thou doeſt grow well, and thinkeſt thy ſelfe ſafe, and feeleſt not thy ſelfe more vile. If it be thus, I tell thee, thy *duties* be but fig-leaves to cover thy naked-

neſſe,

neſſe, and the Lord will find thee our, and unmaske thee one day, and woe to thee, if thou doſt periſh here.

Secondly, Therefore behold the inſufficiency of all duties to ſave us; Which will appeare in theſe three things, which I ſpeake that you may learne hereafter never to reſt in duties. The inſufficiency of any duties to ſave a man.

Firſt, Conſider thy beſt *duties* are tainted, poyſoned, and mingled with ſome ſinne, and therefore are moſt odious in the eyes of an holy God, (nakedly and barely conſidered in themſelves (for if the beſt actions of Gods people be filthy, as they come from them, then to be ſure, all wicked mens actions are much more filthy and polluted with ſin: but the firſt is true, *All our righteouſneſſe are as filthy ragges*; for as the fountaine is, ſo is the ſtreame; but the fountain of all good actions, (that is, *the heart*) is mingled partly with ſin, partly with grace, therefore every action participates of ſome ſinne, which ſinnes are daggers at Gods heart, even when a man is praying and begging for his life, therefore there is no hope to be ſaved by duties. Iſay 6.6.

2. Secondly, Suppose thou couldest performe them without sin, yet thou couldest not hold out in doing so, *Isay* 40.6. *All flesh and the glory thereof is but grasse.* So thy best actions would soone wither, if they were not perfect: and if thou canst not persevere in performing all duties perfectly, thou art for ever undone, though thou shouldest doe so for a time; live like an Angel, shine like a Sunne, and at thy last gaspe have but an idle thought, commit the least sin, that one rocke will sinke thee downe even in the Haven, though never so richly loaden; one sin, like a pen-knife at the heart, will stab thee; one sinne, like a little fire-stick in the thatch, will burne thee; one act of treason will hang thee, though thou hast lived never so devoutly before, *Ezek.* 18.24. For it's a crooked life, when all the parts of the line of thy liife, be not straight before almightie God.

Gal. 3.10.

3. Thirdly, suppose thou shouldest *persevere*, yet it's cleare, thou hast sinned grievously already, and dost thou think thine obedience for the time to come, can

can satisfie the Lord for all those Rents behind, for all those sins past? as can a man that payes his Rent honestly every year, satisfie hereby for the old rent not payed in twenty yeares? all thy obedience is a new debt, which cannot satisfie for debts past. Indeed *men may* forgive wrong and debts because they be but finite, but the least sin is an infinite evill, and therefore God *must be satisfied* for it. Men may remit debts, and yet remain men; but the Lord having said, *The soule that sinneth shall die*, and his truth being himselfe, he cannot remaine God, if he forgive it without satisfaction. Therfore duties are but rotten crutches for a soule to rest upon.

But to what end should we use any duties? cannot a man be saved by his good *prayers*, nor *sorrowes*, nor *repentings*? what should we pray any more then? Let us cast off all duties, if all are to no purpose to save us. As good play for nothing as worke for nothing. *Obj.*

Though thy good duties cannot save thee, yet thy bad workes will damne thee. Thou art therefore *not* to *Ans.*

Good duties not to be cast off, but our resting upon them.

caſt off the *duties*, but thy *reſting in* theſe duties. Thou art not to caſt them *away*, but to caſt them *downe* at the feet of Jeſus Chriſt, as they did their crownes, *Rev.*4.10,11. Saying, if there be any good or graces in theſe duties, it's thine Lord, for it is the Princes favour that exalts a man, not his owne gifts; they came from *his* good pleaſure.

Ob. But thou wilt ſay; to what end ſhould I performe duties, if I cannot be ſaved by them?

Anſ. For theſe three ends.

Uſe 1. 1. To carry thee to the Lord Jeſus the onely Saviour, *Heb.*7.25. he onely is able to ſave (*not duties*) all that come unto God (that is, in the uſe of means,) by him: heare a Sermon to carry thee to Jeſus Chriſt: Faſt and pray, and get a full tide of affections in them to carry thee to the Lord Jeſus Chriſt, (that is,) to get a more love to him, more acquaintance with him, more union with him: ſo ſorrow for thy ſins, that thou mayeſt be more fitted for Chriſt, that thou mayeſt prize Chriſt the more; uſe thy duties, as *Noah's* dove did her wings,

wings, to carry thee to the Arke of the Lord Jesus Christ, where only there is rest. If shee had never used her wings, shee had fallen in the waters: so if thou shalt use no duties, but cast them all off, thou art sure to perish; Or as it is with a poore man that is to goe over a great water for a treasure on the other side, though he cannot fetch the boate, he calls for it; and though there be no treasure in the boate, yet he useth the boate to carry him over to the treasure: so Christ is in heaven, and thou on earth, he doth not come to thee, and thou canst not goe to him; now call for a boate, though there is no grace, no good, no salvation in a pithlesse *dutie*, yet use it to carry thee over to the treasure the Lord Jesus Christ. When thou commest to *heare*, say, Have over Lord by this Sermon. When thou comest to *pray*, say, Have over Lord by this prayer to a Saviour. But this is the misery of people, like fooliſh lovers, when they are to woe for the Lady, they fall in love with her handmaid that is onely to lead them to her: so

men fall in love with, and doate upon their owne duties, and rest contented with the naked performance of them, which are onely handmaids to leade the soule unto the Lord Iesus Christ.

Use 2. Secondly, Use duties as evidences of God's everlasting love to you when you be in Christ; for the graces and duties of Gods people, although they be not causes, yet they be tokens and pledges of salvation to one in Christ: *they* doe not save a man, but onely accompany & follow such a man as shall be saved, *Heb* 6.9. Let a man boast of his *Joyes, feelings, gifts, spirit, grace*, if he walks in the commission of any one sin, or the omission of any one known duty, or in the slovenly ill favoured performance of duties, this man, I say, can have no assurance without flattering of himselfe, 2 *Pet.* 1.8,9,10. Duties therefore being evidences and pledges of salvation, use them to that end, and make much of them therefore, as a man that hath faire evidence for his Lordship, because he did not purchase his Lordship, will he therefore cast it away?

way? no, no, becauſe it is an evidence to aſſure him that it is his owne, and ſo to defend him againſt all ſuch as ſeeke to take it from him, he will carefully preſerve the ſame: ſo becauſe *duties* do not ſave thee, wilt thou caſt away good duties? No, for they are evidences (if thou art in Chriſt) that the Lord and mercy is thine owne. Women will not caſt away their love-tokens, although they are ſuch things, as did not purchaſe or merit the love of their husbāds, but becauſe they are tokens of his love, therfore they will keep them ſafe.

Vſe 3. That God the Father of our Lord Jeſus Chriſt may be honoured by the performance of theſe duties, therefore uſe them: Chriſt ſhed his bloud, that he might purchaſe unto himſelfe *a people zealous of good workes*, Tit. 2. 14. not to ſave our ſoules by them, but to *honour him*. Oh! let not the bloud of Chriſt be ſhed in vaine. Grace & good duties are a Chriſtians Crowne; it is ſin onely makes a man baſe: now ſhall a King caſt away his Crowne, becauſe he bought not his Kingdome by it? No,

No, becauſe it is his Ornament and glory to weare it, when he is made a King; ſo I ſay unto thee, it's better that Chriſt ſhould be honoured, than thy ſoule ſaved; and therefore performe duties, becauſe they honour the Lord Jeſus Chriſt. Thus *uſe* thy duties, but *reſt not in* duties; nay, goe out of duties, & match thy ſoule to the Lord Jeſus: take him for better & for worſe, ſo live in him and upon him all thy dayes.

4 Generall reaſon of mans ruine.

Fourthly, By reaſon of mans headſtrong Preſumption or falſe faith, whereby men ſeeke to ſave themſelves by catching hold on Chriſt, when they ſee an inſufficiency in all duties to helpe them, and themſelves unworthy of mercy. For this is the laſt & moſt dangerous rock that theſe times are ſplit upon. Men make a bridge of their own to carry them to Chriſt; I meane, they looke not after faith, wrought by an omnipotent power, which *the eternall Spirit* of the Lord Jeſus muſt *worke* in them, but they cõtent themſelves with a faith of their *own forging* and framing, and hence they thinke verily and beleeve,

Eph. 1. 19.

leeve, that Christ is their sweet Saviour, and so doubt not but they are safe, when there is no such matter, but even as dogges they snatch away childrens bread, and shall be shut out of doores, (out of heaven hereafter for ever) for their labour.

All men are of this opinion, that there is no salvation, but by the merits of Jesus Christ; and because they hold fast this opinion, therefore they thinke they hold fast Iesus Christ in the hand of faith, and so perish by catching at their owne catch, and hanging on their owne fancy and shadow. Some others catch hold of Christ before they come to feele the want of Faith and abilitie to beleeve, and catching hold on him (like dust on a mans coate whom God will shake off, or like burrs and bryers cleaving to ones garment, which the Lord will trample under foot) now they say they thanke God, they have got comfort by this means, and though God killeth them, yet they will trust unto him, *Mich.* 3. 11.

It is in this respect a harder matter to convert

convert a man in *England* than in *India*, for there they have no ſuch ſhifts and ſorts againſt our Sermons, to ſay they beleeve in Chriſt already, as moſt amongſt us doe: we cannot wrap off mens fingers from catching hold on Chriſt before they be fit for him; like a company of theeves in the ſtreet, you ſhall ſee an hundred hands ſcrambling for a jewell that is fallen there, that have leaſt, nay nothing to doe with it. Every man ſaith almoſt, I hope Chriſt is mine, I put my whole truſt and confidence in him, and will not be beaten from this. What, muſt a man deſpaire? muſt not a man truſt unto Chriſt? thus, men will hope and truſt, though they have no ground, no graces to prove they may lay hold and claime unto Chriſt. This hope skared out of his wits, damnes thouſands, for I am perſwaded if men did ſee themſelves Chriſtleſſe creatures, as well as ſinfull creatures, they would cry out, *Lord, what ſhall I doe to be ſaved?*

This faith is *a precious faith*, 2 *Pet.* 1. 2. precious things coſt us much: & we ſet them

them at an high rate; if thy Faith be ſo, it hath coſt thee many a prayer, many a ſob, many a ſalt teare. But ask moſt men how they came by their faith in Chriſt? they ſay, very eaſily: when the Lyon ſleepes a man may lye and ſleepe by it, but when it awakens, woe to that man that doth ſo: ſo while God is ſilent and patient, thou mayeſt befoole thy ſelfe with thinking thou doſt truſt unto *God*; but woe to thee when the Lord appeares in his wrath, as one day he will; for by vertue of this falſe faith, men *ſinning*, take Chriſt as a diſh-clout to wipe them cleane againe, and that's all the uſe they have of this faith. They ſin indeede, but they truſt unto Chriſt for his mercy, and ſo lye ſtill in their ſinnes: God will revenge with blond and fire and plagues this horrible contempt from heaven.

Hence many of you truſt unto Chriſt, as the Apricock tree that leanes againſt the wall, but it's faſt rooted in the earth: ſo you leane upon Chriſt for ſalvation, but you are rooted in the world, rooted in your pride, rooted in your filthineſſe ſtill.

ſtill. Woe to you if you periſh in this eſtate, God will hew you downe as fuell for his wrath, what ever mad hope you have to be ſaved by Chriſt. This therefore I proclaime from the God of Heaven to you. 1. you that never felt your ſelves as unable to beleeve as a dead man to raiſe himſelfe, you have as yet no faith at all. 2. You that would get faith, firſt muſt feele your inability to beleeve; and fetch not this ſlip out of thine own garden: it muſt come downe from Heaven to thy ſoule, if ever thou partakeſt thereof.

Other things I ſhould have ſpoken of this large ſubject, but I am forced here to end abruptly; The Lord lay not this ſin to their charge, who have ſtopped my mouth, labouring to withhold the truth in unrighteouſneſſe. And bleſſed be the good God, who hath ſtood by his unworthy ſervant thus long, inabling him to leade you ſo farre, as to ſhew you the rockes and dangers of your paſſage to another world.

FINIS.